

ZION'S HERALD

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PUBLISHERS' ANNOUNCEMENT.

A SPECIAL PREMIUM. — We have already offered our preachers inducements to get new subscribers, superior to almost every other journal. We will allow them their usual rates, in any book published by the Book Concern, or Lee & Shepard, at one half their retail prices.

For two new subscribers, one copy of the "Life of Father Taylor," price \$1.50, just published — written by the editor of this paper.

This list comprises hymn-books, Bibles, the works of Pressensé, Hurst, Whedon, Butler's rare work on India, Thomson and Kingsley's Travels, Prof. Townsend's works, Oliver Optic's, Sumner, Phillips, etc. In addition to this rare opportunity, we will give the new American edition of Tyerman's Wesley, published by Harpers, for six new subscribers and fifteen dollars. This is the famous life so much talked about lately, of which several hundred copies of the English edition have been already sold in this country. It is written by Rev. Luke Tyerman, is full of fresh matter never before published, gives a picture of the persecutions of Wesley from the papers and pamphlets of the time, and tells much before unknown about his private life. It is exceedingly entertaining. It contains several photographs of him at different periods of his life. Rev. Dr. Stevens has added notes, correcting the writer's mistakes about Wesley's relation to the Methodist Episcopal Church. The English edition is three volumes octavo, price twelve dollars. The American edition is three volumes octavo, costing seven dollars and fifty cents. We will give it for six new subscribers and fifteen dollars, or twelve renewals and thirty dollars. This is the BEST premium of THE SEASON. Go to work for it immediately, all who want the Life of Wesley.

THE UNITARIAN SCARE.

Never was a little body so completely scared out of its little wits as the dapper, dainty "blooded" gentlemen, known as the Unitarian sect has been by the departure of one of its most popular adherents. It took somewhat calmly Mr. Coolidge's and Dr. Osgood's going. It even bore with its usual bloodless calm, Dr. Huntington's withdrawal; but Rev. Mr. Hepworth has thrown its leaders into hysterics. They foam at the mouth badly. They gnash their teeth, so clean, and white, and foodless, with a ferocity that shows what manner of spirit they are of, and how readily they would roast Mr. Hepworth over hotter coals of anthracite, if the power were given unto them. Dr. Bellows, in *The Liberal Christian*, sends after him more anathemas than the Pope puts into his curse-book. Hear the parting benedictions: —

"He has been successful, not in interesting the Unitarian portion of the public in his ministry, not in drawing sober and substantial people in as pew owners, not in making the Church as a Unitarian Church stronger and more prosperous, but only in collecting crowds of hearers, attracting the attention of newspaper reporters, getting his name constantly into the *Herald*, and similar prints, and encouraging many Trinitarians to believe that he was quite as Orthodox as he was Unitarian. We hope he will be acquitted by those more conversant than ourselves with the circumstances of any deliberate purpose of betraying the Church committed to him — as West Point was to Benedict Arnold — to our theological enemies. But the old Unitarians in the Church of the Messiah are not slow to charge him with breach of trust and artful conspiracy with the Orthodox adherents of his ministry to run away with our Church and congregation."

"We are not among those who regret Mr. Hepworth's desertion. With his popular gifts and his external attractions he had been steadily demoralizing the standard of the Unitarian ministry and preaching by a sensational, unscholarly style of self-exhibition, an appeal to a wishy-washy sentimentality and to vulgar prejudices, abusing a culture he did not possess, speaking lightly of theological science, any knowledge of which he honestly dis-

claimed, and using popular Orthodox phrases in a delusive and confusing way. There was a great boy acting in the pulpit which the modest and classic Lunt, the dignified and thoughtful Dewey, the decorous and scholarly Osgood had filled. Sober and religious Unitarians foreboded no good of this comet which has now gone into disastrous eclipse. But happily for our cause, which he employed the last hours of his brief ministry in disparaging, he has left us. If not divine in its origin and life, it could not long survive the influence of many ministries like his. He and those like him have been its main discouragement for the few last years. But nobody knows better than this 'rule or ruin' gentleman, that the cause that has foolishly and blindly nursed him into popular importance which his intelligence, acquisitions or dignity of character did not justify, and which his ministerial brethren have never conceded him, was never as flourishing in its real and wide-spread influence as now. Only it refuses to attach importance to such ill-furnished and unballasted men as he, and has now to thank him for drawing a new attention to its foundation truths. It owes him few other thanks. We regard Mr. Hepworth's secession, without a shadow of ill-will or exaggeration, as the greatest service the Unitarian body has ever received from him.

"It is possible that he may find a more congenial home in some denomination that is not afflicted with refined taste, sensibility to inaccuracy of statement, gross ignorance or self-seeking and egotistic displays — among people who enjoy notices of the following kind:

MR. HEPWORTH WILL TALK THIS MORNING
about "The Plumb Line of God." Subject of evening sermon: "He Means You and Me." Services at 10½ A. M., and 7½ P. M. Church, corner of Park Avenue and 34th Street.

"We have not much room in the Unitarian denomination for persons of this kind of taste."

"Finally, we wish Mr. Hepworth well. We think he has entered upon a bold career, but recent events have shown us that audacity, does always win. May he escape the perils of his ambition, his waywardness, his egotism, and his ingratitude."

It thus pursues the only minister of its denomination who has been able for years to draw a crowd in New York or Boston, and who certainly puts very decent notices into the Saturday papers as compared with the lifeless themes his brothers often announce, such as "the Greek Myths," "Robert Burns," "Sleep," and other non-religious devices to draw a crowd.

Dr. Freeman Clarke spends a whole sermon on him, which is published in full in the *Journal and Transcript*, the latter adding a warm editorial note, in which Mr. Hepworth is denounced, and Mr. Clarke commended in the hottest style of the sect it represents. "This is an age which will not brook shams," it says, which annihilates Hepworth, of course. The sermon is commended for its "abundant liberality," "treats of matters largely in the public mind," and it insolently concludes, "it will be found profitable reading for all classes of religious believers," though it strikes exclusively at one who has entered into sympathy with all true religious believers. How long is fashionable Boston to endure such a ceaseless panegyric of false faith? Dr. Clarke approves in his sermon of union with infidels, and declares the New Testament not a perfect book. Of course, he boasts about the littleness of his body, and claims that it is the eye, the usual modesty of the petite cypier.

Rev. W. T. Clark, of New York, an extreme anti-Bible and anti-Christ radical, hurls his epithets after Mr. Hepworth. "They have long wanted to get rid of him." His text was, "He departed to the other side;" on which an exchange says: "The reporters do not give us the preacher's exegesis; but it would seem that if any parallel were drawn between the case of Mr. Hepworth, and that mentioned in the text, it would be complimentary to Mr. Hepworth, and rather rough upon the people from whom he separated. It was Christ in the text who 'departed to the other side,' and who left behind him the Gadarenes, and the swine, and the devils."

Even Dr. Bartol comes out from his dreamy radical musings, and strikes the poor chap a blow on the head. So they feed the flame. Meanwhile, poor Laird Collier, (his associates have stripped him of his first Christian

name, already, and may of the second yet), tries to preach in the pulpit Mr. Hepworth left, but it was to an empty house. How his old memories of Methodist revivals must have smote his knees together as he stood in that place! That pulpit was a tomb to him. He will have to come yet, and Robert also; and then how the kid-glove gentry will howl after these retiring Methodist ranters, as they will then call them, who, they will say, could only tell stories, and make up faces, and put on airs. The fact is, they are the only two crowd-drawing men left. If it were not for them, it would sink again into its deathlike prison. Not a man in Boston of this sort can fill a public hall. Hepworth could, and he's gone. They are nice gentlemen, scholarly, some of them, but no power. So is it everywhere. This is a staggering — if not a death-blow. But for wealth taken by stealth, they would be few and powerless. They will hardly rally from this stroke. The other ministers will go back to the Congregationalists, and with their churches will yet return to their Father's house. Mr. Hepworth's going to the Congregationalists was the best step he could have taken. These stones hurled at him, will be followed by their hurlers, and *The Transcript* even, may yet become orthodox.

A meeting was held in Wesleyan Hall, last week Wednesday evening, to talk over education of women. The oddest characteristic of the meeting, was that not one educator of women was invited to speak. Dr. Hedge theorized prettily; Prof. Childs thought there was no room for them in the Harvard inn; Pres. White believed it was all right, but insolently said, "the so-called Northwestern University," a mean word, that bespoke a mean nature, the Northwestern University having more schools than Cornell, and more advanced students. It has a flourishing law school, medical school, divinity school, besides a preparatory school, and the college proper, the latter open to ladies and gentlemen. The meeting should have called Dr. Lindsay, who has been president of a mixed college, and a successful one. We suggest to Prof. Childs this name of his old Latin school-boy and Methodist mate, for the next meeting of the Association. They could also invite Dr. Cooke, Dr. Torsey, and many other principals of our seminaries, if it really wishes to arrive at the facts in the case. Theodore Weld, who teaches mixed classes, is a good witness. When they get their eyes open, they will find women pursuing the higher education now in company with men.

The Canada Christian Advocate says *The New York Christian Advocate* is the "oldest" of our Church papers. It should correct this mistake, and say the other way, from Brutus: —

"I said a better, not an elder.
Did I say elder?"

Boston published the first Congregationalist, Unitarian, Universalist, Baptist, and Methodist papers in the world. The wheat and the tares of religious journalism here first began to grow together unto the harvest. The first Presbyterian paper in New York (the *Observer*) was gotten up by a Boston man, and was never fully an organ of that Church. It was religious, rather than denominational. We don't intend to surrender our birthright.

Mrs. Woodhull and Mrs. McFarland have each lately been introduced to admiring Boston audiences. Who will now bring on Miss Mansfield? She is honest, if not virtuous, and claims no name but her own. Let her be brought forward by the free-lovers and assassins.

England saved her Prince of Wales. America lost her Prince of Erie. Which is the worse off? Time will tell.

Original and Selected Papers.

"LORD, I BELIEVE."

BY THE LATE MRS. S. J. L. SOUTHER.

Gentler than dew on Hermon, fall
My tears to-day;
For Christ has washed my heart's deep stain
Of guilt away.

His tender voice, like winds that breathe
Through flowers at even,
Speaks to my soul the language sweet,
"Thou art forgiven."

No more I now with troubled doubt
The Spirit grieve;
A new, a better world is mine,
"Lord, I believe."

Peace, like a river smooth and clear,
Now fills my soul:
And mirrored there, behold the Christ
In sweet control.

I close mine eyes in perfect rest,
Nor heed the way,
Though rough it be, through travel-dust,
And heart of day.

It is not that I can forget
The cross I bear;
But, bending low, I raise it up
By faith and prayer.

Bending, as bends the supple reed
To God's sweet will;
The heart pours forth its glad "Amen,"
And all is still.

A FLAGG OF SATAN.

BY JAMES REDPATH.

"Fisk or Christ?" Still harder task yet. "Fisk and Christ?"

The problem was, standing over the land pirate's grave, to be true to the Great Master, whose kingdom is not of this world, the Christ whom he had solemnly sworn to serve, and at the same time to flatter the friends, and extol the memory of the great rich servant of Satan, whose bloody corpse lay before him for burial, but whose leprous career rose up for judgment, and refused to be confined there.

What could the Rev. Mr. Flagg do? He had accepted the chaplaincy of the dead ruffian's regiment of living ruffians; he had long ago put the murdered thief's money in his purse; he had sold his birthright as a minister of the cross for a mess of Erie pottage. And now came the dread hour that surely awaits every one who betrays his holiest trusts, when, all men's eyes being suddenly turned to him, this recreant priest was forced to choose one of two ways: to rise and point out the plain moral of the career now closed in the open grave before him, or to wallow still deeper in the mire, and praise the prostrate idol of the mob. He did not hesitate. The jingling of the thirty pieces of silver was more musical in his ears than the whispering counsels of the angels. He sold his Lord once more.

The notorious man, whose body lay there, slain by a fellow-criminal, was gifted in no ordinary degree with coarse intellectual power. He was a mountebank, it is true, vulgar in his mind and manners both; but he had a grasp of intellect, an energy of will, and a capacity for great combination which pointed him out as the natural leader, if not of men in general, at least of a business community. No impostor, pure and simple, ever did the things he did, or ever reached his position, and held himself there so long. He had lots of brains, and he used them all; but he was brutally selfish, and utterly unscrupulous, a lineal descendant of the Dick Turpin tribe, a highwayman in broadcloth and diamonds; Barabbas, the robber of our generation, "with all the modern improvements." Just so much, and nothing less, was the murdered man.

But he was more, and worse. No man in our country ever before amassed a colossal fortune so rapidly; but no man ever wrought so much, and such various damage to the community in so brief a space of time. The Rev. Mr. Flagg reported that Fisk once said to him, that he did not desire money for its own sake, but only for the good he could do with it! And this ironical remark (which doubtless Fisk told again as a good joke to his harlots and pimps), the Christless teacher coolly recites as an illustration of his character! But let us give Fisk the benefit of the doubt; and let us see how he did use his money.

He used it in his railroad operations, to "buy up" legislators, to corrupt judges, to defraud American shareholders, and to swindle the foreign creditors by wholesale.

He bought a theatre with it, and produced plays and dances so indecently licentious that, even in New York, which had endorsed and eulogized the "Black Crook," the entire press cried out in horror at his profanation of

the drama. He drove all women with any pretext of virtue from its walls by the unutterable foulness of his dancers and actresses. It became a resplendent vestibule of the brothel, nothing more; the sumptuous palace which led to the strange woman's doors. He probably did more to corrupt the youth of New York than all the other malign influences of that city. All this the Rev. Mr. Flagg knew, or ought to have known; indeed, he is a criminal in his ignorance if he did not know it.

Fisk's management of the Erie Railroad, seeking only to enrich himself, left its track in a criminally dangerous condition, and resulted in disasters so frequent and terrible that nothing but the prompt and general withdrawal of public patronage from it could move him to make it safe for travel. Every life lost by the disasters that were caused by his mismanagement, was as truly a murder by Fisk, as his death was a murder by Stokes.

We need not dwell on his financial exploits. Black Friday will be remembered for a generation as one of the saddest days in our commercial annals. Thousands were ruined for life by Fisk's so-called "brilliant operations" on that memorable day. It was gambling on a stupendous scale. He scattered desolation as a fool scatters firebrands. He showed himself the fiercest of petroleum throwers in his work of destruction. To us the saddest thought of that day, however, was less the ruin done, than the fact that, in the nineteenth century, in this complex and beneficent civilization of ours, the commercial system of our country is so rudimentary and insecure in its organization, that it was possible for a prosperous peddler, or any combination of adventurers to accomplish such a disastrous victory over the legitimate business of the land. Have we no statesmen among us? Is there no remedy for acts like this? Or, must we wait for a cure until some other bold harlequin again rises, and fiddles, while our credit is consuming in the fire of his own setting?

The grave should throw its tender mantle over every dead man's personal vices or weaknesses, if they were not flaunted in public gaze, or unless the stern demands of public morals make it necessary to speak of them, so that his influence or example may not unduly arrest the progress of the race. When ministers of Christ invoked Webster's name to shield the crime of slavery, it was legitimate and right to tell of his personal vices, in order to break the unholy spell. But Fisk never asked charity; he never made the slightest pretext of decency in life; he openly defied every sentiment that men of all creeds hold dear. He did not sin in secret, and seem pure, in public; he was not a shamed hypocrite, but a shameless reprobate; he rioted in his lusts, and proclaimed it from the housetops. He seldom rode down Broadway, excepting in an open carriage with a bawd of the lowest moral type on either side of him. On that Black Friday, even, when he knew he was to carry ruin to thousands of homes, he was escorted to his office by a brace of harlots. The story which shall truly tell of his death, must begin with his seduction of a young man from his home; his introduction of Stokes to one of his own mistresses — only one of them; and his cowardly and remorseless hounding of him, until, ruined, and stung, and maddened, his victim turned round upon him, and hurled him into a bloody grave. This Mephistopheles fell by the bullet of a Faust, for the love of a Messalina Margaret.

It would need a volume for a thorough record of Fisk's acknowledged crimes. Of course, he had some virtues. Who has not? Not men, devils only. This Dives threw crumbs to Lazarus, now and then, instead of kicking him from his door. He stole by the million, and was generous by the hundred. The moral leper had a few sound spots in him. Far be it from us to deny one — the least — of them. But when we pronounce a verdict on a career, we must judge it as a whole; and thus viewing the public life of Fisk, no impartial student can hesitate to rank him with the vilest criminals of history.

And what said the chaplain? Hauling down the banner of the cross, and hoisting his own devil's Flagg over the grave, he uttered these words: —

"The failings of Fisk were, perhaps, many, but in the light of his unquestioned benevolence and liberality, they sink into comparative insignificance!"

"Now," says the evangelist, "Barabbas was a robber!" How harsh was the evangelist! But Flagg had not been born then, or he would have preferred Barabbas, and eulogized him when he died.

The power in the hand of God's Spirit for conversions is heart coming in contact with heart. Truth from the heart goes to the heart. He is pleased to use the yearnings, longings, and sympathies of the Christian man, as a means of compelling the careless to think, constraining the hardened to feel, and driving the unbelieving to consider.

THE LATE HON. ISAAC RICH.

BY DAVID SNOW.

Isaac Rich was born in 1801, in Wellfleet, Mass., of poor parents. Soon after the war of 1812, he came to Boston, like many a young man, to seek his fortune, in the fresh fish and oyster business, as most of the men in that trade came from Wellfleet. At that time, this business was carried on at what was called Old Hulks, at the head of Town Docks. Merchants' Row and Row Buck, which run into Ann Street, was then about twenty-five feet wide. The Old Hulks came up to this passageway. Mr. Rich commenced business in that place. He was naturally hopeful and buoyant in his feelings, and a man of strong faith in himself. His wife and he took hold together, she doing all the inside, and he the outside work. They kept boarders for a time, at \$1.50 per week, their residence being in a three-story wooden building now standing at the corner of Hanover and Commercial Sts. He made several moves, before he and others bought land in Wesley Place, where he built a two-story brick house; and he has often said to his old partner, that he never felt so well, nor enjoyed life better than when he owned his own house in Wesley Place. From Wesley Place, after he had accumulated \$30,000, he moved to Atkinson Street, where he helped form the society which worshiped in old Federal Street Theatre, Rev. Mr. Maffit being their pastor. After this he moved to Brookline.

In 1848, when Snow & Rich had bought, and were occupying Constitution Wharf, a Mr. Fenno, who knew Mr. Rich in those days, came into the counting-room, and said, very familiarly, "Ike, did you ever expect when those boys drove you from your stand, and you ran round the corner with your old brogans on, and hid behind the rubbish, you would ever be the owner of Constitution Wharf?" A short time before he was married, it was his custom to attend the Cattle Show at Brighton, where, it is said, he first became acquainted with Daniel Drew, the drover. He used on such occasions to drive a wheelbarrow, with a strap round his shoulders, loaded with oysters, in the street, his jug of vinegar, pepper-box, and other articles, to ply his trade. At night he would come back, passing and repassing Beacon Street, little thinking that he should one day own a residence on that aristocratic thoroughfare. He labored under great disadvantages, as most young men do situated as he was, without funds or friends to help. He was popular in the trade. As he seemed to be striving against wind and tide, Mr. Boyden, the landlord of a public house was drawn to him, and gave him his patronage. One day he said, "How is it, Rich, you don't have so good a show of salmon as your neighbors?" His reply was, "They have the means, and they club together and buy the salmon, and refuse to let me in, so I have to buy second-hand." The man asked him if he could buy the salmon if he had the money. He said, "Yes." "Well, if you will buy, I will furnish the money." So the next vessel that arrived with salmon, Rich was on hand, and bought them. This produced quite a stir in the trade, and when they learned the particulars they were quite willing to let him in, and after that Rich was able to compete with them.

One particular characteristic of Rich was, he would not only work to windward, but would ordinarily come out ahead. He let himself to one Kendrick, an old fish-dealer, at \$15 to \$16 per month, whose stand was at the old sauce-market, nearly opposite the Town Dock, and so remained until Quincy Market was built, when he became a partner in business with Mr. Kendrick. They occupied a stand in the northeast corner of the Market. Mr. Rich was a good business man; he was well read in human nature. He made up his mind quickly as to men. He was a good buyer, especially on a rising market, and a good salesman. He had a strong, impulsive feelings, but quickly over. He would say pretty hard things at times, and would soon make you feel that with the twang of the bow it had all fled and gone.

Mr. Rich was converted quite young, at Methodist Alley, and, with Bros. B. F. Barnes, Albert Brown, and others, started the Bennet Street Church, of which he was trustee, steward, and class-leader. At or soon after his conversion, he said he should not have had any religion at all, if Christ was not God.

In 1841 his health failed, owing to the dampness of the Market. He was advised by his physician to leave it, and went into a counting-room over S. Robinson's, on City Wharf, and for some two years furnished him some \$10,000 to \$15,000 capital, and received part of the profits. In 1843 he formed a co-partnership with D. Snow, in an old wooden store on City Wharf, for a term of five years, purposing to connect the flour and fish business, each partner contributing \$25,000, making a capital of \$50,000, all paid in. Mr. Rich then was worth \$40,000. The first move this firm made was to buy up all the codfish in Marblehead and Beverly, about

40,000 quintals. The previous year had been very disastrous, many of our fish dealers having failed, and no one had any faith in fish. The result was, Snow & Rich revolutionized the whole fish trade, both here and in New York, and nearly doubled their capital the first year, though some prophesied they would surely fail.

As a specimen of Mr. Rich's pluck and foresight, he went to New York and found Coentes slip, full of coasters loaded with mackerel, the dealers all holding off, afraid to buy. He suggested to a dealer, a good deacon, to buy them all up on joint account. No sooner agreed upon, than Mr. Rich went from vessel to vessel, and swept the market. This produced a great excitement. They wanted to know what fellow that was that had the pluck to come into their market and buy \$30,000 worth of fish at one slap! After the excitement was over, the fish-dealer who had gone in with him broke down in his feeling, wrote to Snow & Rich, and said he was unmanned, and could not do anything, as at his morning and evening devotions he prayed right up against a pile of mackerel. So Snow & Rich relieved him of his responsibility, and the operation paid a good profit.

The business of Snow & Rich so much increased, that they went into navigation, building in the course of a few years, the ships *Chasca*, *Anna Rich*, *Sarah H. Snow*, *John H. Jarvis*, and *Susan Hinks*. This firm run a line of ships to New Orleans, which opened the way to buy Constitution Wharf. This wharf had changed hands, while the firm was treating for it with N. Goddard. After that they bought it of E. Baker. They offered \$168,000, which Baker refused. Mr. Snow followed him to the stairs, urging him to sell, and finally, took out a silver crown, and said, if he would say Yes, he would give him the crown. Holding it in his hand, he took it, and said "Yes," and came back into the counting-room, and signed the papers. Mr. Wilder was anxious for Snow & Rich to buy, as he was out of employment, and wanted a berth as wharfinger. They paid \$50,000 down, and the balance as per agreement. The same fish dealer in New York, who broke down in the speculation, was asked to loan the firm \$10,000, when he replied, "Yes, and more if wanted, as he expected they would yet buy all Boston." The last debt on the mortgage was \$35,000, due Cambridge College. It had been due some time. Money was easy, and it was a good investment for the college, and they did not care to have the firm pay; but it was paid, and the property was free.

Mr. Rich had several children, but they all died young, and mostly with consumption. He leaves one brother and two sisters, in his native town, who have had more or less aid from their brother.

Had Mr. Rich had the advantages that many have, in an academic education, he would have made his mark in political life, as well as elsewhere. He might be classed among the great men of his day in mercantile pursuits. He leaves in real estate and personal property, in this city, some one and a quarter to one and a half millions. He has gone where many who read this sketch will soon go, and it is hoped, to rest in the embrace of his loving Lord.

"NOT LOST, BUT GONE BEFORE."

A PARABLE FROM MRS. GATTY.

"Once there was a beautiful pond in the centre of a wood. Trees and flowers were growing about it, birds sang, and insects hummed above it. Under the water, too, there was a little world of beings. Fishes and little creatures that live in water filled it full of busy life. Among them was the grub of a dragon-fly, with a large family of brothers and sisters."

"What is a dragon-fly?" interrupted Arthur.

"It's just a darnin'-needle," said Helen.

"Yes, you children call it a darnin'-needle," said their father; "that beautiful swift creature, with a long glittering blue-and-green body and brilliant gauzy wings. Now, before he became a dragon-fly, darting through the air, and flashing back the sunshine, he was a dark, scaly grub, and lived down in the forest pond. He and his family were born there, and knew no other world. They spent their time in roving in and out among the plants at the bottom of the water in search of food."

"But one day this grub began to talk among his mates about the frog. Every little while, said he, 'the frog goes to the side of the water and disappears. What becomes of him when he leaves this world? What can there be beyond?'"

"You idle fellow," replied another grub, "attend to the world you are in, and leave the 'beyond' to those that are there!" So said all his relations, and the curious grub tried to forget his questionings. But he could not do it; so one day when he heard a heavy splash in the water, and saw a great yellow frog swim down to the bottom, he screwed up his courage to ask the frog himself.

"Honored frog," said he, approaching that dignified personage, as meekly as possible, "permit me to inquire what there is beyond the world."

"What world do you mean?" said the frog, rolling his goggle eyes.

"This world, of course; our world," answered the grub.

"This pond, you mean," remarked the frog, with a sneer.

"I mean the place we live in; I call it the world," cried the grub, with spirit.

"Do you, indeed?" rejoined the frog. "Then what is the place you don't live in; the 'beyond,' the world, eh?"

"That is just what I want you to tell me," replied the grub, briskly.

"Well, then," said froggy, "it is dry land."

"Can one swim about there?" asked the grub.

"Dry land is not water, little fellow," chuckled the frog; "that is just what it is not."

"But tell me what it is," persisted the grub.

"Well then, you troublesome creature," cried the frog, "dry land is something like the bottom of this pond, only it is not wet, because there was no water."

"Really," said the grub, "what is there, then?"

"They call it air," replied the frog. "It is the nearest approach to nothing."

"Finding that he could not make the grub understand, the good-natured frog offered to take him on his back up to the dry land, where the grub might see for himself. The grub was delighted. He dropped himself down upon the frog's back, and clung closely to him while he swam up to the rushes at the water's edge. But the moment he emerged into the air, the grub fell reeling back in the water, panting and struggling for life."

"Horrible!" cried he, as soon as he had rallied a little; "there is nothing but death beyond this world. The frog deceived me. He cannot go there at any rate!"

"Then the grub told his story to his friends, and they talked a great deal about the mystery, but could arrive at no explanation."

"That evening the yellow frog appeared again at the bottom of the pond."

"You here!" cried the startled grub. "You never left this world at all, I suppose."

"Clumsy creature," replied the frog, "why did not you cling to my back? When I landed on the grass you were gone."

"The grub related his deathlike struggle, and added, 'Since there is nothing but death beyond this world, all your stories about going there must be false.'"

"I forgive your offensive remarks," said the frog, gravely, "because I have learned to-day the reason of your tiresome curiosity. As I was hopping about in the grass on the edge of the pond, I saw one of your race slowly climbing up the stalk of a reed. Suddenly there appeared a rent in his scaly coat, and after many struggles there came out of it, one of those radiant dragon-flies that float in the air I told you of. He lifted his wings out of the carcass he was leaving, and when they had dried in the sunshine he flew glittering away. I conclude that you grubs will do the same thing by and by."

"The grub listened with astonishment and distrust, and swam off to tell his friends. They decided it was impossible nonsense, and the grub said he would think no more about it. He hurried restlessly about in the water, hunting for prey, and trying to forget. But not long after he began to be sick, and a feeling he could not resist impelled him to go upward. He called to his relations, and said—

"I must leave you, I know not why. If the frog's story of another world is true, I solemnly promise to return and tell you."

"His friends accompanied him to the water's edge, where he vanished from their sight, for their eyes were fitted to see only in water. All day they watched and waited for his return, but he came no more."

"One of his brothers soon felt the same irresistible impulse upward, and he also promised the sorrowing family that, if he should indeed be changed into that glorious creature of which they had heard, he would return and tell them. 'But,' said one, 'perhaps you might not be able to come back.' A creature so exalted could certainly do anything," replied the departing grub. But he also came not again. 'He has forgotten us,' said one. 'He is dead,' said another, 'there is no other world.'

"And now a third brother felt the same inward necessity driving him upward. He bade his friends farewell, saying, 'I dare not promise to return. If possible I will; but do not fear in me an altered or a forgetful heart. If that world exists we may not understand its nature.'

"His companions lingered near the spot where he disappeared, but there was neither sign nor sound of his return. Only the dreary sense of bereavement reminded them that he had once lived. Some feared the future; some disbelieved, some hoped and looked forward still. Ah, if the poor things could only have seen into the pure air above their watery world, they would have beheld their departed friends often returning to its borders. But into the world of waters they could never more enter. The least touch upon its surface as the dragon-fly skimmed over it with the purpose of descending to his friends, brought on a deadly shock, such as he had felt, when, as a water grub, he had tried to come upward into the air. His new wings instantly bore him back."

"And thus, divided, yet near, parted, yet united by love, he often hovered about the barrier that separated him from all his early companions, watching till they, too, should come forth into the better life. Sweet it was to each new-comer to find himself not alone in his joyous existence, but welcomed into it by those who had gone before. Sweet also to know that even in their ignorant life below, gleams from the wings of the lost ones they had lamented, were shining down into their dark abode. O, if they had known, they would neither have feared nor sorrowed so much!" — *Congregationalist*.

MR. HEPWORTH'S CREED.

"I believe with all my heart, with all my soul, and with an increasing faith in Jesus Christ. I believe—make no mistakes—Him to have been literally, and in the technical or theological sense the incarnation of a part of the Godhead. I believe that Jesus Christ is the love of God put into human shape for the redemption of the world, and I have come to believe this out of my own personal experience. I know my weaknesses. I am so made that there are a thousand temptations in life that allure me; I know that I was holding wrong views, but I yielded to them. I have been ashamed of my own weakness a thousand times, but now I say, and I find great peace in saying it, I feel that God has given to me Jesus Christ, who will lead me up to the Father, and I can stand by the side of the Lord, and He will stand by my side, and will put his hand around my waist and walk with me, and will put His arm through mine, and I shall feel the genial touch of God Himself."

"I have something now to lean upon, and as I look around upon you and upon this bright world, I tell you, my dear friends, that I am not unlike you, and you are not unlike me. We all of us need the same Saviour, the same God, and the same redemption. Human nature is one and the same thing, and what fits me fits you. You can call it by some other name, but the thing is the same. I stand, then, where Mr. Beecher does, where Dr. Buddington, Dr. Storrs, Dr. Thompson, and a thousand other good men do, in my theology, and I can only hope that I stand there in the generosity of my Saviour."

He says he was once a skeptic, but like Thomas, doubts no longer, saying, "My Lord and my God:"—

"In my youth I was a doubter. You cannot tell me anything about the experience of the skeptic; I have had it all. I have doubted all the way down to the bottom of things. In my Cambridge days I doubted even my own existence. I doubted God and immortality. But the truth has crept up and up, little by little, and now I take this step, which is my final one."

He intends to act in the future with the Orthodox Congregationalists. So they are beginning to get their own again. We expect they will yet have all the old Boston and New England revolting churches back in their fold. Amen. So let it be.

DECEMBER FOURTEENTH.

A gloom of sickness, gathering in the east,
Spread over England growing to despair;
Outside the Prince's chamber waits a priest,
With that last medicine for our clay, a prayer.

Not now in state, a royal mother kneels,
Thinking of this day ten dead years ago;
Last night the staghound waited: perchance it felt
The sense those creatures have of coming woe.

Then England prayed, but not alone the isle
Where England's throne is: on far western plains
Beyond the seas men prayed, and in strange style
Those dark-eyed Persians in their Hindu fanes.

Then Alexandra, in her secret soul
And silent closet, all alone with one
Who lent her of his own sweet self-control,
Prayed to the Father, inaged in that Son:—

Let not the heir of England, O my God!
Go to the grave without a story meet,
For such nobility of soul and birth;
But in that high path which his father trod,
Let him walk ever with unswerving feet,
Until his reign accomplished be on earth,
Thou who art King of kings and all mankind,
Who holdest in thy hand the hearts of kings,
Knowing their purposes and men's desire,
Be to my prayer thy gracious ear inclined,
In this December's darkest hour that brings
Remembrance back of my lord's goodly sire,
Who went to glory with his crown of grace
And spotless record in his princely hand,
And all the kingdom sorrowing at his bier,
That thou, who ever didst befriend his race,
Wilt spare my husband for this weeping land,
To serve it ever, as thy servant here.

O Albert Edward! let the people say,
In thee we know our heaven-appointed king.
Because when all were heart-sick with dismay
Hope fanned our fever with her constant wing.
And when the star of life was hardly seen
Under one awful shadow in the storm,
That cloud was broken! and the blue serene
Smiled—and the star burned steadily and warm.

And England's prayer was heard by Him who made
England so mighty! rich and free, and strong.
O may that sceptre still be wisely swayed
Which Heaven hath blessed so largely and so long!

—T. W. P. in the *Boston Daily Advertiser*.

Full Mail, London.

In all the Scriptures a premium is set on frank openness. Deceit, treachery, and all the practices that grow out of a want of candor, are in open conflict with the Word of God. When Christ was on the earth, he did nothing in secret. His life was open. He was infinitely above any trickery or fraud, and in no case spoke or acted as a deceiver. Some men seem to be born to artifice. It is their nature to do things by manipulation, and by practicing a kind of every-day legerdemain, they seem to glory in their wily achievements. It is all wrong. Good ends are always more easily secured by straightforwardness and honesty than by any kind of tergiversation or other management. He who lives amid coils and nets and traps will get caught in them some day, while he who seems to use them will be able to trample all those of his enemies under his feet. — *United Presbyterian*.

A wise man looks upon men as he does on horses; all their caparisons of title, wealth, and place he considers but as harness. — *Cecil*.

The Family.

OPEN THE DOOR.

Open the door for the children,
Tenderly gather them in;
In from the highways and hedges,
In from the place of sin.
Some are so young and so helpless,
Some are so hungry and cold;
Open the doors for the children,
Gather them into the fold.

Open the door for the children;
See! they are coming in throngs;
Bid them sit down to the banquet,
Teach them your beautiful songs!
Pray you the Father to bless them,
Pray you that grace may be given;
Open the door for the children,
"Of such is the kingdom of heaven."

Open the door for the children,
Take the dear lambs by the hand;
Point them to truth, and to goodness,
Send them to Canaan's land.
Some are so young and so helpless,
Some are so hungry and cold;
Open the door for the children,
Gather them into the fold.

—Moravian.

INTERESTS OF HOME.

BY C. F. WILDER.

"My work lies before me in a tangle, and it would help me so much if you would help me straighten it," said pretty Mrs. Scott, yesterday, when I made her a call of a few minutes.

"Help you straighten it," I exclaimed, in astonishment; "why, I have twice as large a family, twice as much work to do, and no help at all."

"I know that," was the reply, "but your work is always done, and if I knew your secret, it would help me so much."

"I have no secret, I only take time by the forelock, and never let the old rascal go; if I did he'd make me run to catch him."

"I'm afraid that I never shall catch him, run I ever so fast. Why, here it is the first of November, and my house-cleaning is not all done, and the winter's sewing is mountains high. Dresses to make for the children, underclothes for us all; sheets and comforters, and — O, dear me! I wish I had some Moses to stretch out his rod and let me over. I am all worn out, and it must be with fretting, for it can't be with work. Only yesterday I hurried the whole family up to breakfast at six, so that I could commence on my parlor in good season, and I intended to have had it all cleaned and in order by night. Well, every one was as cross as a bear, and everything went wrong, and I had but just got the carpet on the line, and the dust flying, when the ten o'clock train passed, and who should come walking in but Mrs. Dewey and her daughter; came to town to do a little shopping, and came here to dinner. Of course there was nothing cooked, and I had to shut up my room and go and get dinner.

"Then after doing the dishes (and there were lots of them), I was too tired to clean any more, and I thought I might as well 'die for an old sheep as a lamb,' so I laid down on the lounge to rest till the children came home from school. To-day I have cleaned the parlor, and shall get the carpet down to-morrow. A three day's job, where I hoped to have but one! I guess that old Times' forelock would slip through your fingers in such an emergency as that."

"My experience was similar when my parlor was cleaned, only I had more work done at ten o'clock. The children took the tacks out the day before, and carried the furniture into another room, and after breakfast they were delighted to help get the carpet out, and I had the room swept and the floor wiped by the time the carpet was dusted. I put ammonia in the water, and had the windows cleaned before the children went to school, and was cleaning the doors when my visitors came. My parlor floor was clean, and I seated them in there, and went on with my work. For dinner I did the same as if they had not been there, and when they saw that I was making myself no extra trouble they seemed to enjoy themselves very much. By the time the children were home from school, the room was ready for the carpet, and they gave such efficient aid that before tea-time the room was all done but hanging the pictures, which my husband did in the evening.

"The best way to get work along is, to know in the morning just what is to be done, then not allow ourselves to be worried by that constant friction called 'little troubles.'"

"One can in that way do a great amount of work, and not feel very tired. I do not like to do house-work, but I believe God plans my life for me, and I do my work the best I can, and do it as for Him. If our little every-day duties are all that He has given us to do, we can as greatly honor Him by doing those well, as we could if we were sent as missionaries to some heathen land. When we have a great deal to do, commence and do that which most needs doing, and not worry or fret

over the undone. Fretting makes the thinking-cap all awry, and when one can't think clearly, the hands without the mind do slow and poor work.

"It does not help matters to look ahead and see the mountains piled upon each other, and feel that our burden is greater than we can bear. Keep in mind that God never gives us more to do than we are capable of doing, and that we are only required to do the work of to-day; to-morrow will take care of itself."

TOM'S GOLD-DUST.

"Uncle," said Tom, one day, "it seems to me your things don't look as well as they might. They were in the garden, and 'the things' the boy had his eyes on were the currant-bushes.

"I don't expect they do," replied his uncle; "I'm no great hand at a garden. Well sir, what can you improve?"

"I can try on the currants," said Tom. "They want to be trimmed out, and the wood cut off, and the right suckers trained. Don't you ever dig around them, and put ashes on the roots?"

His uncle had never done these things; did not know that they ought to be done. He thought, he said, "currants took care of themselves."

"But they can be cared for," said Tom, "and do all the better."

"Suppose you try, boy," said his uncle.

His uncle did not believe much would come of it, but he had reason to change his mind. Much did come of it. All at once, it seemed to him, for time goes fast to an old man, his bushes were loaded with fruit, fine large currants, such as his garden had not seen for many a day, if ever before. People, when they walked into the garden, exclaimed, "What splendid currants you have!"

"That boy knows how to take care of his gold-dust," said his uncle often to himself, and sometimes aloud.

Tom went to college, and every account they heard of him he was going ahead, laying a solid foundation for the future.

"Certainly," said his uncle, "certainly. That boy, I tell you, knows how to take care of his gold-dust."

"Gold-dust!" Where did Tom get gold-dust? He was a poor boy. He had not been to California. He never was a miner. Where did he get gold-dust? Ah! he has seconds and minutes, and these are the gold-dust of time — specks and particles of time, which boys and girls, and grown-up people, are apt to waste and throw away. Tom knew their value. His father, or minister, had taught him that every speck and particle of time was its weight in gold; and his son took care of them as if they were. He never spent them foolishly, but only in good bargains; "for value received" was stamped on all he passed away. Take care of your gold-dust. — *Little America.*

HASTE AND HEALTH.

It is not at all wholesome to be in a hurry. Locomotives have been reported to have moved a mile in a minute for short distances. But locomotives have often come to grief by such great rapidity. Multitudes in their haste to get rich are ruined every year. The men who do things maturely, slowly, deliberately, are the men who oftenest succeed in life. People who are habitually in a hurry generally have to do things twice over. The tortoise beat the hare at last. Slow men seldom knock their brains out against a post. Foot races are injurious to health, as are all forms of competitive exercise; steady labor in the field is the best gymnasium in the world. Either labor or exercise, carried to exhaustion or prostration, or even great tiredness, expressed by "fagged out," always does more harm than the previous exercise has done good. All running up stairs to catch up with a vehicle or ferry-boat, are extremely injurious to every age and sex and condition of life. It ought to be the most pressing necessity which should induce a person over fifty to run twenty yards. Those live longest who are deliberate, whose actions are measured, who never embark in any enterprise without "sleeping over it," and who perform all the every-day acts of life with calmness. Quakers are proverbially calm, quiet people, and Quakers are a thrifty folk, the world over. — *Dr. Hall.*

It was a saying of the first Napoleon that every man should make his opportunities — his chances. But as a general thing, while ten men watch for chances, only one makes chances; while ten men wait for something to turn up, only one turns something up; so while ten men fail, one succeeds, and is called a man of luck, and the favorite of fortune. There is no luck like pluck, and fortune most favors those who are most indifferent to fortune.

"Do you think," asked Mrs. Pepper, "that a little temper is a bad thing in a woman?" "Certainly not, ma'am," replied a gallant philosopher; "it is a good thing, and she ought never to lose it."

Any one can drift. But it takes prayer, religious principle, earnestness of purpose, constant watching, to resist the evil of this world, to struggle against the tide.

GETTING RID OF BAD HABITS. — I once heard a minister say, "Suppose some cold morning you should go into a neighbor's house, and find him busy at work on his windows — scratching away, and should ask what he was up to, and he should reply, 'Why, I am trying to remove the frost; but as fast as I can get off one square, it comes on another;' would you not say: 'Why, man, let your windows alone, and kindle your fire, and the frost will soon come off?' And have you not seen people who try to break off their bad habits one after another without avail? Well, they are like the man who tried to scratch the frost from his windows. Let the fire of love to God and man, kindled at the altar of prayer, burn in their hearts, and the bad habits will soon melt away."

Like most garments, like most carpets, everything in life has a right side and a wrong side. You can take any joy, and by turning it around, find troubles on the other side; or, you may take the greatest trouble, and by turning it around, find joys on the other side. The gloomiest mountain never casts a shadow on both sides at once, nor does the greatest of life's calamities.

FOUR GOOD HABITS. — Punctuality, accuracy, steadiness, and despatch. Without the first, time is wasted; without the second, mistakes the most hurtful to our credit and interest, and that of others, may be committed; without the third, nothing can be well done, and without the fourth, opportunities for advantage are lost, which it is impossible to recall.

WORCESTER ITEMS.

(Correspondence.)

The cause is still in a prosperous condition in this thriving city, and indications of activity are witnessed in all directions. The Presiding Elder, Rev. L. Crowell, who ought long since to have been a D. D., and would have been if honest worth, faithful service, and ability had been the reason for the bestowment of such honors by his *Alma Mater*, is active and diligent in every good work. The watchmen on the walls seem to see eye to eye, and strive according to the Gospel requirement, to bear one another's burdens.

The Church at New Worcester is having a prosperous year, under the fostering care of Bro. Pliny Wood. With comparatively little financial ability, they have still managed to improve the ample lot on which the church is built, grading, fencing, and laying down concrete walks. They have raised about \$1,200 on their debt, and taken care of all the immediate interests of the society and Sunday-school. Bro. Wood has proved himself an unwearied worker, and sees his reward in the spiritual and temporal prosperity of his Church, and in the enjoyment of the confidence and esteem of the people. His recent unanimous election by the citizens, to go to Washington to secure the establishment of a branch post-office, is good evidence of the place he occupies in the estimation of the people, especially when it is considered that they bear all his expenses.

Laurel Street Church is active and wide awake, and is concluding a pleasant year. Bro. Pentecost is on his fifth year in Worcester, two at New Worcester, and three at Laurel Street. The labors of many years' service in the itinerancy still find him youthful in spirits, and energetic in action. The Church and Sunday-school are both enjoying a good degree of success.

Grace Church dedicates its new house of worship, Wednesday, Jan. 24, with a sermon from Rev. T. M. Eddy, of Baltimore, and other services. The enterprising pastor, Rev. A. McKeown, deserves great credit for the persistency and faithfulness with which he has devoted himself to this work of church-building. As the edifice approaches completion, it is more and more evident that it is to be one of the most beautiful, as well as commodious structures among all our recently built churches. It is to be hoped that the friends of Methodism will rally at the dedication, as a most enjoyable season is anticipated.

Meanwhile, under the leadership of Bro. McKeown, a fifth Methodist society is being organized in the city. Last Sabbath the first attempt at a Sunday-school was held, in connection with this undertaking, and over two hundred teachers and scholars were gathered into a new hall with but very little effort. The prospect is, that next spring it will be necessary for Conference to station the fifth regular pastor in this city.

Trinity is still busy with a variety of labors. A free singing school, under the care of Dr. Southard, of Boston, is now in progress. Jan. 23, all day, and 24th in the morning, a Preachers' Meeting of the district is to be held, with a long programme of subjects, all of them eminently practical in their character.

The Praying Band, organized sometime since, has been doing excellent service in North Brookfield, Cherry Valley, New Worcester, New England Village, and Whitinsville. In each of these places more or less have sought and found the Saviour, and a good company of young men among the number. V. V.

HONORS TO ISAAC RICH.

[The Boston papers have been full of biographical sketches, resolutions, and remarks on Mr. Rich. We publish most of them, as of more than passing interest. The following minute was adopted by the Boston Preachers' Meeting. It was written by Dr. Warren.]

Scarcely are our New Year greetings ended, and again the too familiar tolling of the funeral bell sends grief and mourning through our Zion. Isaac Rich, the noble Christian gentleman, the munificent patron of higher education, is no more.

With scarce a consciousness of pain, ignorant of all the graver infirmities of age, a stranger to decrepitude and decay, our loved and venerated brother passed from earth. In him was Christ's word sweetly verified, for in truth he did not see death. One week ago to-night, he participated with us in the memorial services in yonder church, in honor of our departed Bishop; to-day he too is where funeral solemnities are evermore unknown. How short the step from earth's burden-bearing to heaven's coronation! How quick a transit from a lonely death-desolated home to the reunions, companionships, and joys which are immortal! So He giveth His beloved sleep.

His is the gain, ours the loss. How we loved him! How fresh and youthful was he to the last. Even when years and repeated sorrows had whitened his locks, it never once occurred to us to call him "Father." He was brother to the youngest of us to the end.

As a Christian he was singularly simple-hearted, and modest, and child-like. His soul hated all pretense and fiction, most of all in connection with religion. His prayers were full of tender, simple trust. He knew in whom he had believed. His realization of the saving power of Christ affected all his plans and views of life.

To us, ministers, he was ever a faithful friend. His sympathies were ever warm for the young man, struggling against poverty to fit himself for sacred service. He ever stood faithfully and loyally by his pastor. He forgot not the superannuate. For years his house has been almost a preacher's home. Even his criticisms of us have ever been spoken in love.

His great heart loved the Church. Into her service he early brought his keen discernment, his maturing judgment, his augmenting resources. To her he felt he owed what was to him of greater value than all the treasures of this world. Discerning with a clear and ready vision the chief deficiency in his own early life, and in the Methodism of that period, he devoted all his later years to thoughts, and plans, and benefactions, and accumulations for the furtherance of the work, and perfecting of the machinery of higher Methodist education in New England. The story of his work belongs already to history. It has pleased God to hear his prayers, and foster his undertakings, until now, at his death, he stands forth before the world as the most munificent patron of education yet seen in the history of Methodism.

May the influence of this great life be felt throughout our wide-spread Church, wakening not only gratitude, but emulation. Especially may it incite our young and prospering business men to seek the honors of Christian stewardship, the dignities of Christian service, the blessedness of living not unto themselves. And may the suddenness of the bereaving stroke effectually warn our older men of wealth, and us who are God's stewards over souls, that they and we be also ready, seeing that in such an hour as we think not the Son of Man cometh. S. F. UPHAM, President.

F. T. GEORGE, Secretary.

[Above is the original testimonial on the death of Isaac Rich, passed by the Boston Preachers' Meeting.]

F. T. GEORGE.]

ACTION OF THE TRUSTEES OF THE BOSTON UNIVERSITY.

Rev. Dr. William R. Clark, for the Committee appointed for that purpose, submitted the following minute, which it was voted should be entered upon the records, and that a copy thereof should be sent to the relatives of the deceased:—

In deep solemnity and sorrow we bow under the dispensation of Divine Providence, which suddenly removed by death, on the thirteenth day of this month, and in the seventy-first year of his age, our honored President, dearly-beloved brother, and munificent patron, Isaac Rich.

Yet while we most keenly feel in this event our personal bereavement, and the loss which the Church and the community experience, we rejoice to record our profound gratitude, that a life so pure in its private relations, so exemplary in social life, and so noble in its business pursuits has been given to the Church and the world, and that it has been continued so long that its moral momentum will tell far into the future upon the varied interests and enterprises which it modestly served.

His early struggle with poverty, legitimately crowned at length with a fortune, affords one of the most instructive examples of thrift based upon untiring energy, vigorous combinations, and sterling honesty.

The confidence of commercial circles, which he won

and retained through the intricacies and competitions of trade, is a priceless demonstration of the compatibility of unswerving integrity with brilliant success in business.

But it was the broad moral and religious plans upon which he wrought, that rounded out his character and life, and made his name a tower of strength in the Church of his choice, and of his ardent love. No sooner did he begin to reach success in business than he began to study the work and wants of the Church with the same patient thought, sagacity, and devotion that he brought to his private affairs. In this appears his pre-eminence. As his years and wealth increased, he manifested a growing sensitiveness to his obligations as a steward of the Lord. Those who knew him best will not soon forget the frequent and emphatic manner in which he was wont to refer, in the privacy of confiding friendship, to his responsibility to God for the right use of the talents committed to his trust.

His appreciation of our educational interests was remarkably clear and comprehensive. Though favored with but limited literary advantages himself, there are few men of ripe scholastic culture who evince a clearer insight into the relation of education to the work of the Church than did he. His ideal of intellectual training and culture was singularly bold and accurate, and he wrought for its actualization with the enthusiasm of the poet, and the energy of the philosopher. By all his love for Christ, his Church, and the young men and women aspiring to the higher education, and by all his interest in the moral and religious movements of his age, he sought through his plans, counsels, prayers, and benefactions to place the literary institutions of his Church upon the broadest possible foundations.

His judgment was not less valuable in the four educational boards of trust of which he was a member, than his princely donations. The three quarters of a million of money which he laid upon the altar of the church, were more than matched by the energy of his influence, in arousing the business men of the Church to the necessity of placing our literary institutions upon adequate foundations. His appeals in private conversation for this object often glowed with the highest eloquence, as he would group his facts, draw his inferences, and press them home with his pertinent illustrations.

Most deeply shall we realize the loss of his counsels and co-operation at this juncture of the work of our board, when plans must be matured and pushed vitally, to affect the Church through coming generations. Deeply shall we need the aid of his vigorous thought, his vigilant watchfulness, his sagacious insight, his comprehensive judgment, his inspiring energy, and his warm companionship, in the educational work we are seeking to accomplish.

But we will rejoice and be thankful that he lived so long, and accomplished so much. The Wesleyan Academy, Wesleyan University, Boston Theological School and University, in their enlarged facilities and extending influence, are the acknowledged monuments of his unselfish devotion to the cause of higher education. We shall sacredly cherish his memory as the simple, unaffected Christian, the public-spirited citizen, the munificent patron, the modest gentleman, and the true and genial friend. May the Great Head of the Church aid us in the heavier responsibilities now thrown upon us, by his exchange of the burdens of earth for the reward of heaven.

ACTION OF THE FISH AND SALT DEALERS ASSOCIATION.

The association of fish and salt dealers of Boston, held a meeting at their rooms, 220 State Street, to take some action relative to the death of the late Hon. Isaac Rich, late President of the Association.

Franklin Snow, esq., called the meeting to order, briefly referring to the peculiar and painful circumstances which called for the assembling of the Association. He alluded feelingly to the sudden and unexpected death of Mr. Rich to whom he said he owed more, in a business way, than to any other man. He mentioned his re-election at the late annual meeting, as President of the Association; his regretted absence from the annual dinner, and paid a handsome tribute to his power over men, and his persistence and application to business.

Henry Mayo moved that a committee of three be appointed by the chair to prepare resolutions of respect to Mr. Rich's memory, which was carried. Thomas W. Nickerson, George H. Beaman, and E. T. Russell were appointed, and retired to prepare the resolutions.

Mr. Mayo then made a few remarks relative to the loss the trade had sustained, and eulogistic of the deceased.

The following resolutions, presented by the committee, were unanimously adopted:—

Whereas, Divine Providence has seen fit to remove by death from our midst our esteemed and revered President, Isaac Rich; therefore,

Resolved, 1. That while we bow in resignation to the will of the Supreme Being, we realize that our city has lost another of its promising merchants, our trade its brightest ornament, and that as individuals, we mourn the loss of a near and dear friend.

2. That we appreciate and admire the shining example given us in our friend's career, of the high position to which punctuality, promptness, indomitable perseverance, and strict integrity, joined to an intuitive knowledge of men and things, can raise a man, however adverse the circumstances of his early life.

3. That we sympathize deeply with the relatives and immediate friends of the deceased, and tender to them our hearty condolence.

4. That as a mark of our respect to the memory of the deceased, we will close our places of business at 12 o'clock to-morrow, and attend the funeral.

5. That the Secretary of this Association be requested to forward a copy of these resolutions to the relatives of the deceased.

The chairman stated that Collector Russell was pres-

ent by invitation, and requested him to make some remarks. He responded as follows:—

Mr. Chairman:—It is a privilege to speak the truth of a departed friend, and I am glad and proud that I could call Isaac Rich my friend. It is a personal grief to miss his cheerful face, his elastic step, his hearty counsel. We were often brought in contact by business, and I often had occasion to seek from him information and advice. Indeed, the stroke fell upon him while he was instructing me on a matter of interest to you all. It is needless to tell you that Mr. Rich was always intelligent, clear-headed, far-sighted, active, energetic,—a man of absolute integrity, upright, downright, straightforward. What he said we knew to be exact truth. What he promised we counted as done. He was a model merchant. His life will always be an illustration of what a man can attain by industry and honesty. And his memory is respected, not only because he gained wealth by fair means, but because he knew how to use his wealth. He followed the advice which Dr. Wayland once gave to the merchants of Boston; and on every bond and on every deed he wrote, "Sacred to the service of man and to the honor of God." Hundreds of young men, through his liberality, have acquired learning and independence, and are leading useful lives. It is said that he has left great sums to the noble charities of education. He has left to us all an example how to transact business at once for this world and for the next. Mr. Rich was loved by his associates, and respected by the whole community.

"And to add greater honor to his age
Than man could give him, he died fearing God."

It is right that we should pay the poor tribute of our praise to his memory, happy, each of us, if we could live and die as he lived and died.

WESLEYAN UNIVERSITY.

At a special meeting of the Students of Wesleyan University, the following Preamble and Resolutions were adopted:—

Whereas, The death of Mr. Rich has called us to mourn the loss of one so distinguished for liberality and devotion to educational interests, therefore,

Resolved, 1. That in this sad dispensation we recognize the hand of an All-wise Father, and bow in submission to His decree.

2. That we, as a University, deplore the loss of a munificent patron and generous friend.

3. That we cherish his memory and emulate his virtues which have rendered his life so eminent.

4. That we tender our sympathies to other institutions suffering this affliction in common with us.

5. That copies of these resolutions be sent for publication to ZION'S HERALD and The Christian Advocate.

J. W. Paige, A. B. Sanford, A. C. True, J. B. Shepard, G. Skene, Committee.
MIDDLETOWN, January 15, 1872.

DR. PORTER, IN "The Christian Advocate."

He joined the Methodist Episcopal Church in his youth, and maintained an honorable connection with it to the end. He was a Methodist from principle and impulse. He loved the Methodist doctrines, discipline, and prudential economy, as well as its earnest and social piety. For many years it required some courage in Massachusetts for a young man to be a Methodist. In assuming this profession he became lawful game for all persecutors, whether of the world or of the other denominations, to be sneered at and disturbed in his most sacred devotions. Young Rich chose rather to suffer affliction with this people of God than to enjoy the pleasures of a more popular and worldly religion for a season. "This people," he said, "shall be my people, and their God shall be my God;" and he declined no position of trust, however it might expose his reputation or his purse. Later in life, when he had become wealthy, he was a good deal flattered by men of other churches, as rich Methodists used to be, but he had sense enough to see the trap and keep out of it; and it was a wonder to him that others similarly situated would allow themselves to be decoyed away from home and friends and faith by such cheap enticements.

When his wealth began to increase beyond the demands of business and charity, his thoughts naturally turned our educational interests, which were then in their infancy, and badly embarrassed. Soon after he had made a beginning in the way of donations to this cause, he said to a friend confidentially, that having had no education himself he felt the need of it, and that he intended to give the next hundred thousand dollars he should make entirely to education, chiefly to the Wesleyan University and Wilbraham Academy. That was a great thought for those days, and a greater thing to promise than ever passed the lips of any other live man for many years after with regard to those noble institutions. Yet it was all done, and more—how much more we are unable to state. Rich Hall, at Middletown, and other monuments of his liberality will tell the story. But this early movement exerted a powerful influence among rich men in favor of our educational enterprises which few are in condition to appreciate. Under the circumstances it was heroic. And it was done in a way to influence other men of means to higher things in the same direction. Mr. Rich was not a public speaker, but he talked late into many a night with his wealthy friends and co-laborers to persuade them to noble deeds. We were present on one occasion, after he seemed to have reached the climax of liberality, according to the standard of the times, when he proposed then and there to give another hundred thousand dollars on conditions which seemed remarkably reasonable and feasible. But he has done with all this, though his example and influence will live and be felt in the distant future. His last will and testament when opened will probably prove to be a glorious climax to his upright and useful life. He has lived long and well, and many dear Christian friends will mourn his loss.

Bro. Rich was not demonstrative in his religious experience and devotions, but he was always honest and sincere, and remembered God in secret and at his family altar. In a word, he was a Christian—liable to err in judgment, but willing to be corrected. We knew him familiarly for more than thirty-five years, and had much to do with him in Church matters, and we pronounce his life a grand success, to which we may profitably give heed.

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THE HERALD.

BOSTON, JANUARY 25, 1872.

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Every article must be accompanied by the name of the author, for the use of the editor, not for publication.

Articles published with the names of the authors are not necessarily expressive of the views of this journal.

Obituaries must be sent within three months of the deaths of the persons described; marriages and deaths within three weeks of their occurrence.

Will each subscriber be kind enough to look at the figures on his paper, and if it has not been paid to Jan. 1, 1872, he will confer a favor by forwarding the amount due. If some should receive bills, they will please consider it a gentle reminder of their indebtedness.

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ISAAC RICH.

The earth has closed over all that was mortal of Isaac Rich. Under a cold, wintry sky, sprinkled thinly with snow-flakes, last week Tuesday afternoon, a gathering, large and solemn, looked in the coffin as it lay in the lowly bed, and left it in its long solitude. Before the next morning broke, a sheet of snow had covered couch and wreaths with its pall, and the end of earthly life and beginning of earthly death had fully come.

It is not often that a life winds itself so perfectly to its goal. Threescore years and ten, the allotted bounds, had been just fulfilled. His active business labors were done, his large enterprises had been well put afoot, his gifts in various and manifold directions had been abundantly bestowed, his chief thought and aim had been carefully matured and prepared for, and he is suddenly summoned by his Divine Head to broader work and honor.

"Man is immortal till his work is done,"

was strikingly fulfilled in the life and death of Isaac Rich.

The rise and progress of this very notable man is full of lessons of interest and value. The eldest son of a large, poor family, born at Wellfleet, almost in the extreme portion of Cape Cod, where the ocean and the bay wrestle together over a spit of sand hardly two miles wide, he was thus taught in his earliest life to wrestle with poverty and misfortune, with climates, wind, seas, soil, with every obstacle that would try to thwart a stalwart spirit, and that does throw many a weak one down, leaving them without power to rise again.

Not so this bit of a lad, small beyond his years. His were—

"The wrestling thews that throw the world,"

too tough a fibre to be torn asunder by any opposition. Only death his could conquer.

A story illustrative is told of his enterprise and good fortune. When only some eight or ten years old, he was awakened early in the morning by a sound of lashing and groaning, that his already trained ear, taught him came from a stranded whale or blackfish. He jumps out of bed, puts on his little breeches, with his jackknife fortunately stowed away in his pockets, and flies barefoot and hatless to the struggling fish. It is a law of the coast, unwritten but acknowledged, that the one who first cuts his name in such a wail, owns him. As he patters away on his little feet after the prize, he sees a man coming from another direction. Both run together, but the long legs outstrip the short ones, and the initials are being cut ere the boy has arrived. In his disappointment he flings himself on the beach, and bursts into tears. The successful rival, moved with his crying, says, "if you feel so bad, Ikey, you may eat your name under mine, and I will give you a part of the prize." The boy hastens to carve his name on the fish below another's then. He carved it on a great multitude of fishes afterward, and not below another's; he was first, and there was no second.

How steeped he was in poverty at this time, another story tells: His mother being out of provision, sent

him two or three miles to a well-to-do relative to beg a peck of Indian meal. He went, and was refused. The fumes of the cooking dinner assailed his hungry senses with their delicious odors, and he lingered round to get a bite for himself, if he could carry nothing home. The loitering was observed by his kinsman, who sternly said, "You've a long way to go, Ikey, you'd better start now." As he went home in the cold rain, barefoot, wet, hungry, and to add to all his aggravations, caught with a jumping toothache, he sat on a fence and about gave up in despair. But "the child was father of the man," and despair was no element of his nature. He jumped down, out-jumping the toothache, cold, wet, and hunger in his hopeful spirits, and went on his way rejoicing.

His father for years kept a fish-stall in the summer in Boston, and when Isaac was fourteen years old he was brought to the city to help him. He began life at the lowest rung of the ladder, as it is called, though honest industry is never low. The man who drags a hand-cart is as lofty in the sight of God, as the man who drives a stage; the coachman, as the grandee he carries. Yet, speaking after the manner of men, he was at the very bottommost bottom of the hill. He was put in an oyster stall on the north side of Faneuil Hall. He also helped his father by dragging a fish-cart round the city, and hawking oysters on his back by night. His little form made him an object of ridicule and abuse by the rough fellows of a baser sort, and they would sometimes almost, and it is said completely chase him from his hand-cart, as he stopped to clean and deliver his fish. The oysters were carried in the shell, and the big boys would get a stout hook and line, and crying out, "hook it," "hook it," would cast their hook into the bag, drag it from the little shoulders, and scatter its contents on the sidewalk. They dared to go no farther, and the boy was left to pick up his oysters and get well under way again ere the assault was repeated.

To such a nervous, sensitive, and even gentlemanly nature, which abhorred the thing unclean and unmanly, these abuses must have been exceedingly trying. Did he sputter in his powerless rage, or set his face like a flint to overmaster all these rascally foes? Probably somewhat of both. For to his latest days he could condemn with sharpness, and subdue with setness.

When he was eighteen years old his father died, and left his mother and ten brothers and sisters to his more than fatherly care. What his father could not do, he did. He gave the distant home a comfortable support, and there was no more begging vainly for a peck or a pint of meal. He was a clerk for only a short time. With the instinct of a first-class business man, he set up for himself almost at the start. He dragged his fish-cart, "he backed" his oysters, wheeled them out to Brighton on market days, and sold them from his wheelbarrow to the drovers of the West. The papers report he here first met Daniel Drew. That might have been, but neither knew the other, and not till they had climbed to the top of fortune did they make each other's acquaintance. He made a business arrangement with different parties which steadily and gradually insured to his benefit. He advanced from the cart to the stall. Here he was first at the stand, and last to leave it; fish for the gentry in the morning, oysters for the "boys" at night, forgetting their old roughness, in the present profit. Clean and tasteful in dress, polite and prepossessing in appearance, brisk and busy as a bee, he won and kept friends in all ranks. "Lively Isaac," "Little Rich," were his sobriquets about the market-house.

He won unexpected help from many quarters. Mr. Snow tells, on another page, how he began to master the salmon trade. Daniel Webster took to the neat and handsome tradesman, of his own favorite craft, and many a morning stopped to talk and trade with him. His account ran high, and sometimes when asked to pay, he would pull out a roll of bills, and hand it all over to him. At other times, and more frequently probably, he was billless. The amount received never equaled the amount due, but it was made up in other ways. For Webster would have big dinners, and his guests would praise his fish, of which he was especially proud, and ask where he got such rare fellows; they couldn't find them. "O," replies Big Dan, "You go to Little Rich, the last stall in the market, on the north side, and you will get the best thing out." So the followers of the great gourmand, as well as great in other respects, appeared the next morning at "Little Rich's" stall, and felt honored somewhat in patronizing a personal friend of the tallest man in the State.

How he advanced from that hour is known to the public. He became shipper to many climes, owning vessels in various seas, and led the fish-trade for many years, not only without a rival but without a second. "When any one sells more fish than I do,

I will leave the business," he said. A promise never fulfilled. For to the last he was master of the trade in all the country.

All this long story would not have been worth narrating, but for its consummation. Just so, John Jacob Astor and Cornelius Vanderbilt, Peter C. Brooks, Peter Parker, Joshua Sears, and tens of thousands of others have toiled and triumphed, whose names are completely forgotten, or will be, as though they had never lived. The rich man lives not because of the riches he accumulates. They are not of the least consequence in themselves. Their money perishes with them, and they perish with their money. They may build houses, plant vineyards, buy pictures, and horses and yachts, and do many other lordly things, but what of that? They may say, "I will give it to my family." What if they do? Their family squanders or saves, usually the former, and in a generation or two all their wealth is dust again.

So might it have been with Isaac Rich; but so it was not. When a lad less than twenty, he was converted in Methodist Alley, though some think it was in Wellfleet. In those days he took an active part in meetings, speaking and praying with spirit and power. This conversion brought him on the right track. He was with people as poor as he, but full of character, of pluck, of faith. Nobody bowed their heads as a bulrush in that company, except before their God. They were peers of the princes. They knew their treasures; they exulted in them. They could warn the rich and haughty sinner who came to their doors to bow the knee and come to Christ, or his riches would avail him naught, would only increase his eternal torture. They were refined, cultivated, elevating. Young Rich found choice spirits in the young men and maidens of those humbler conventicles. Albert Brown, the sweetest, gentlest, most devout, and least censorious of men, of growing wealth, and of so little care for money for its own sake, that he retired when worth \$40,000, declaring unwisely, that he never would be worth more. Wm. C. Brown, a gentleman, and a scholar, of grave, but cordial manners, Jacob Sleeper, then as ever after, full of courtesy, the brothers Patten, like honorable and gracious men, the brothers Dyer, energetic and urgent, these were specimens of the Methodist young men, half a century ago into worthy company the fisher-lad was introduced.

He had a second, and only second good fortune in his wife. He was married at twenty-one to Miss Sarah Andrews, whose sister married Rev. I. J. P. Collyer, but died many years since. Mr. Rich and his wife walked from the wedding, being unable to hire a carriage, to his tiny quarters in Hatter's Square. Mrs. Rich was a lady of great force of character. She was an active participant in meetings in those days, speaking and praying with great acceptability. She supported him in all his career with her good sense and strong nature, and only preceded him by about ten months to the spirit land.

From the start, his chief joy was in the ministry. Who that has ever heard him talk of Wilbur Fisk, and others of his day, but has felt that there his soul flowed forth most largely? Their public place, their talents, differing from his own, and so doubly attractive, their superior education, whose lack he felt, their faith and single-mindedness, all drew him to their feet. He was a sharp critic, more than a eulogist. He demanded that the ministry should have an eye single, should be men of one work. He despised their meddling with business for themselves. He claimed that this should be left for laymen, while they should devote all their energies to the building up of the Church. He held them strictly to their pledges. He was as rigid in this as in any other business. If they promised to raise money, they must raise it, or be razed out of his books.

Yet with this just severity of judgment, his heart ran after the representatives of Christ. Though he asked an equal place with the clergy in the councils of the Church, he never asked a superior place. He understood that this being their exclusive business, they were better versed in it than he or any other layman. So he took them cordially into his councils, and would listen with attent ear to their propositions. If they met his approval, he would support them with all his soul. But they must first pass the coldest scrutiny of his judicial examination.

Wilbur Fisk was his *beau ideal* of a minister. That man, dead for over thirty years, had more to do with his later gifts, and last will and testament, than any other man alive or dead. He admired his unselfish generosity, his untiring and exclusive devotion to his work, his zeal for Christ and his Church, his amiable manners, his simple faith, his clear sense. His devotion to the cause of education, wrought its effect on the youthful and rising merchant. Though we have not learned that he ever gave Fisk a dollar directly for this

cause, or passed a word with him on the subject, yet he unconsciously leavened that life, and all its subsequent flow of wealth, poured from a fountain he had thoughtlessly opened.

He first began his gifts to Wilbraham, under the administration of Dr. Raymond, in whose judgment he ever largely confided. He soon turned his eyes toward Middletown, and under Dr. Olin, and ever since, he has been its most liberal benefactor. He then looked to Concord, and cast his gifts into that treasury. His last regards were paid to the Boston University, which was established chiefly through his efforts, and those of Lee and William Claflin, and Jacob Sleeper, and which will be a long and great monument to his and their renown.

Isaac Rich, with all his worldly wealth, was never its slave. He steadily loved the Church. He abode constant to her altars. He rode in fine carriages, and dwelt in ceiled houses, but he never ceased to love his old Church home. The last visit he made was to the church; his last public act, was attending the memorial service of Bishop Baker. At his table before that service, sat, as was his wont, two ministers, Bishop Janes and Dr. Warren. In the best of spirits himself, he chatted wisely on topics which their presence and the occasion suggested. He was full as ever of the Church. He was a thoroughly active Christian. The Bible was his guide. He knew nothing beside it. It was all in all to him.

He was a man of prayer, simple, frank, of few words, of deep feeling, making the morning benediction at his table in later years a devotional exercise. He rested entirely in the merits of Christ's death. His last response to anxious inquiry, showed his soul and faith still lived. "Is Jesus precious?" is asked, and the reply comes back in a warm pressure of the hand. Precious in youth, precious in age, precious in poverty, precious in wealth, precious in life, precious in death, precious in earth, precious in heaven, precious above all price, and precious forever.

He was of firm faith. Steadfast was his word; no step backward. One day, walking home with him in his growing feebleness, we said, tempting him, "You would not have courage to be tied to that lamp-post, to have the fagots put round you, and be burned for Christ. You'd deny Him first." "Never!" was the quick and firm reply. "I'd die first!" It spoke the depths of his soul. He did not say much about his own experience, but all his talk was full of the work of Christ.

His funeral was the largest, it is said, ever given to a private citizen in this city. Fifty-five carriages accompanied his body to Mount Auburn. It was not a forced, or an empty parade. Strong men bowed themselves, and wept bitterly. The spacious mansion was filled with mourners. His wife and children all gone, his brothers and sisters, and their families the only few blood relatives in the assembly of hardly less than five hundred persons. Yet there seemed a grief, great and deep, on every heart. Messrs. Drew, North, Judd, Chamberlain, Peirce, and others came from New York; most of the Faculty of Middletown College, and its Treasurer, Mr. Camp; Wilbraham sent its Principal, and not a few of its Trustees; the Boston Wesleyan Association, Fish Dealers' Association, Boston University, Preschers' Meeting, and the students of the Theological School had large delegations. Dr. Clark read, —

"Unvill thy bosom, faithful tomb,"

which the Bromfield Street choir, under the direction of Dr. Tourjée, beautifully sang. Dr. Warren read selections of Scripture, among them, Psalms i., and the "Midnight Cry," both of which were unusual, and exceedingly appropriate. Rev. G. Haven made the remarks, and Rev. Mr. Simons, his pastor, offered a feeling prayer.

So ends the mortal career of Isaac Rich, but not his actual career. That is but just begun. The three quarters of a million he placed on God's altar while living, and the millions that are to follow, will keep his name fragrant for ages. The thousands who shall be instructed through his benevolence, the hundreds who shall be stimulated to like benevolence by his example, will alike rise up and call him blessed. He is the first great beneficiary our Church has raised up, who in death as in life has remembered her work, who has consecrated great wealth to great enterprises. Lee Claflin did grandly in life. Others living and dead have done well. Isaac Rich has built a monument that shall bear his name to the latest ages. May it be kept pure and sweet with the holy Gospel he loved, and the simple faith he experienced. May many, many children rise up to imitate his noble example, and make to themselves, as he has done, friends of the Mammon of unrighteousness, that when they fall, as he has fallen in earthly being, these perpetual and immeasurable friends may receive him to everlasting habitations.

We have found another list of Bible Revisions, in which is inserted the name of Rev. Dr. Strong as one of the Committee. Dr. Whedon was invited, but could not serve on account of his hardness of hearing, and on his nomination, Dr. Strong was appointed. We are glad to see that one is selected, but we still agree with *The Pittsburg Advocate*, in deprecating all this private and personal manner of making up the Committee, as well as disapprove the very small representation of Methodists upon it. We do not believe a few gentlemen should be called to Dr. Schaff's private parlors to meet an English Dean, and there arrange a Committee for so important a purpose. If the English revisors have gotten up a private board of translators, the Americans should not duplicate the error. The only way was to go before the official representatives of the several churches of America, and get delegates appointed. Every Church that accepts the whole Bible as the Word of God, the sole and divine authority in faith and doctrine should be invited to participate. That body should elect a revisory board. Dr. Schaff may have good judgment, but the Bible is the property of the Church of God, not any gentleman, however scholarly.

Then, too, there is more than one person fit to represent the largest American Church. Where is Dr. Nast, a German scholar and commentator? And Dr. Lindsay, Professor of Exegesis in the Boston Theological School? And Dr. Hurst and Dr. Daniel Steele, and many more equal to the list he has selected? How happens it that no minister of the Church South is upon it? How happens it that while Presbyterianism and its affiliated bodies, Dutch Reformed, etc., have about a dozen members, and many of these unknown to the critical world, Methodism has only one? If because of their nearness to each other and New York those chosen could have been a larger board from which the local committee could be selected. We still insist that the Revisors must be revised, or Dr. Schaff will find the churches slow of heart to believe and accept his new version. This thing cannot be done in a corner.

A writer in the *Advance* tells how to get new recruits for the mission fields. The receipt will apply as well to the home field, and to all churches.

"We said that Dr. Cushing's paper was eloquent in its statistics. Let us prove it. It is said, 'The American Board wants immediately forty missionaries for the foreign, and three hundred for the home field.' Could anything be more stirring than these simple numbers? Forty men wanted to carry the bread of life to famishing souls in India, in Turkey, in the islands of the sea! Three hundred men wanted to build up churches in the destitute portions of our large cities, to plant the standard of the cross in our frontier settlements, to cross the Rocky Mountains, and distribute themselves along our western sea-board! And these men are wanted immediately. We cannot wait for those in our academies and colleges. Our theological seminaries cannot supply the number. While we wait, the enemy establishes himself. Where are the men who ought now to be equipped and ready for this work? Let a national council of lawyers be called. Let the moderator then request all those who entered the profession of Law to avoid becoming ministers to rise to their feet, and our question would be answered. Let the churches pray that God will so convert this class, that, like Dr. Lyman and Pres. C. G. Finney, they shall feel obliged to leave the court-room for the pulpit."

This is true. There are scores of educated men who are wasting life's probation on law and medicine, and trade, and will regret to all eternity this fatal wrapping of one and two and five, and even ten talents in a worldly napkin. May they follow Durant and Finney, and begin to put them instantly to usury.

The *Tribune* thus concludes its portraiture of the late Col. James Fisk, jr.:

"It is the worst of his offence that by the brilliancy of his rapid career, and the rude *bonhomie* of his manner he did so much to fascinate the weak, and blunt the moral sense of the young. He and his associates did more than any other men except Tweed to corrupt the bench and the bar — more even than Tweed himself to defile the judicial ermine in the public sight, and degrade in general estimation names once honored in the roll of advocates. He did his best to destroy what honor there was left in the stock market. He found speculation a sort of gambling, and he made it nothing better than freebooting. He defiled a stage that was bad enough already. He popularized sins that common decency used to conceal. But worse than all this was the insidious influence by which he relaxed business morality, and taught men just starting in the race of life that any uneducated boor could get off a peddler's cart, and steal a railroad without going to jail or being kicked out of so-called respectable houses. The only way to get on, in the Fisk philosophy, was to cheat friends and enemies alike, bribe, lie, cheat, steal, and have a good time. Perhaps it is a mercy of God that the end of his career has furnished such a startling and dramatic contradiction to the lesson of his past success. Two of the most conspicuous vices of his life — his incontinence, and his prostitution of the courts to schemes of robbery and vengeance — have led directly to his murder."

The Christian World paints Europe as it is in these few words. Only two bull-dogs yet are France and Germany, not even separated: —

"M. Thiers proposes to the Assembly to put France in command of about a million fighting-men. We very much doubt whether, in the present temper of the French nation, these proposals will be rejected. We expect that they will be hailed with enthusiasm by all parties. That this expectation is cherished in a quarter where the means of judging are of the best, may be regarded as proved by the startling fact that the Prussian Government have ordered an additional levy of 24,000 recruits for next year over and above the usual number. We cannot help remarking, as we pass, that this is a striking illustration of that German freedom about which certain persons will pertinaciously but preposterously talk. Twenty-four thousand peasants and artisans dragged from cottage and workshop, by a stroke of Bismarck's pen, to be made soldiers of! We beg our Bismarck-worshippers to put that little fact into the censor the next time they burn incense to their idol. Russia, it appears, is also remodeling and extending her armies. Thus the great Powers of Europe seem to be sowing the winds, to be reaped in a whirlwind of blood and desolation compared with which even the horrors of the late war may be slight. To think on such things is enough to take away one's breath;

'It makes a goblin of the sun,' to use a powerful image of Mr. Rossetti; as if the whole terrestrial creation were a failure, and the sun looked down in amazement and horror upon a planet in which the grand business of Christian nations was mutual slaughter."

The Liberal Christian is waking up. A motist has thus discovered a mote's nest: —

"Paul warns Timothy (1st Tim. vi. 20) to avoid 'profane and vain babblings, and oppositions of science falsely so-called.' This word science is nearly equivalent to our word Orthodox. A better rendering of it would be, Oppositions of Orthodoxy, falsely so-called. Yet from that day to this, 'Orthodoxy' has been the most pestilent heresy which has infested the Church."

How it gets Orthodoxy out of *gnoseos*, knowledge, it does not tell. From that word came gnostics, whose modern offspring are "rationalists," which "the Liberal Christians" constantly boast that they are; "falsely named" says Paul and all his successors, for true gnosticism, knowledge, or rationalism, is not found save in Jesus Christ. Orthodoxy, or right doctrine, is the farthest possible from "falsely-named knowledge." The motist must try again.

The Missionary Secretaries send forth these suggestions: —

"SYSTEMATIC BENEVOLENCE. — Our Presbyterian brethren are discussing this subject in all their borders, and falling in with the plan recommended by the General Assembly. Material features of this plan contemplate among other means: 1. The laying by weekly a certain proportion of income for the service of the Lord. 2. A monthly collection of these offerings to be sent every month to a common treasurer, by him to be distributed to the treasurers of the several societies for which the collections were designed. 3. The observance of the concert of prayer for missions at home and abroad, 'and for the grace of benevolence, that our gifts may spring from love, and be rendered as acts of worship.'"

To this might be added, the sending of missionary moneys as soon as they amount to twenty dollars to the treasurer, so that these many little sums lying in the various treasuries of the churches may stop the interest that has often to be paid on advances made to the Board.

The *London Watchman* finds all Europe "a slumbering volcano" of Republicanism. Much has been said lately of the grief over the Prince of Wales; it is offset from a loyal and royal Methodist sheet, which tells another tale. It says: —

"On this side St. Georges' Channel there is an appreciable amount of theoretic Republicanism. The imprudence of some of its advocates, and the recent thorough rousing of all the loyalty in the nation, have placed it very much at a discount for the present. But not the less will it begin again to put forth propagandist efforts, and theorize over the institutions of our country with complacent recklessness. Its tone might be all very well if the task were to remodel a set of club-rules, but is calculated to make one tremble for the future of any country where fundamental changes are discussed with such serene arrogance."

When Spurgeon preached in Rome lately, he indulged in this sacred punning, says a correspondent of *The Christian World*: —

"In his Scripture readings and comments somehow or other, he introduced Rome and Roman affairs into his discourse, and raising his hands and eyes at the same time — the hands clasped, the eyes turned up to the ceiling — he broke out, without warning or preparation of any kind, in the following terms: 'O, Victor Emmanuel! O, Emmanuel of Heaven, thou true Victor! Help the Italians, bless and sanctify their cause, and make them prosperous.' I do not think the cry of 'Fire!' or 'Stop thief!' uttered in the middle of the sermon would have caused much more sensation than this prayer did."

Mr. Hepworth almost carried his congregation and meeting-house with him. An exciting election of trustees resulted in a majority of three or four for the antis. The *Liberal Christian* is very indignant at this attempt, and says of it:—

"The low and unworthy character of such a plot at first prevented much credit from attaching to this report."

How "low and unworthy" those "plots" must have been that stole half of the Orthodox churches of Massachusetts from their worshipers from 1810 to 1840. The other ox is being gored now. It didn't get killed quite, though as half of the congregation go with him, and leave a debt of \$98,000 behind them, the poor ox is pretty near its death. *Requiescat.*

It is in the papers that Sarah A. Smith, of Oak Grove, Minn., was elected a lay delegate to the Minnesota Lay Electoral Conference, and was refused admittance by a vote of 35 to 18. She has appealed to the General Conference. We do not see how a lay Conference whose very existence hangs on the vote of women, could exclude a woman member. The women voted as the men, informally. If they had all voted against lay representation the informal vote would have been in the negative. If that had been "no," so would the legal vote. The refusal to vote against it of most, and the vote for it of many, carried it. Certainly they should act in the Conference which they themselves created.

The Baptist Union favors experimenting on Woman Suffrage. It says:—

"The question can be settled by trial. States which contain no large cities might safely confer the privilege, and see how it works. Facts are better than theories. By a few years of trial we should learn more about the subject, than all the reasonings of the wise can teach us. If we can secure better government, elevate women, secure their rights more perfectly, make them more self-reliant, intelligent, and useful by giving them the ballot, then it ought by all means to be done."

The second Union Festival of the City Missionary, and Woman's Missionary Societies was held at Music Hall, last week Wednesday evening. A very large audience of over two thousand was present. The Jubilee Band, from Fisk University, Nashville, was present, and sang their slave melodies, to the great delight of the audience. The plaintive plantation songs sounded sweet on those fashionable boards, and showed how Christ in this world raises the saints into glory. The Hutchinsons and Sister Smith contributed beautiful songs. The tables were generously furnished by the different societies. The occasion was one of unalloyed enjoyment, and no little profit, over \$1,000 being cleared by the societies.

The Baptist Union thus truthfully speaks of "journalism":—

"This is now a power. Armies of strong men use it, and effect results which sword, and shot, and wheel, and screw, and steam can never reach. The agency is unique. These frail, transient sheets seem so slight and perishable, have so little body and materiality, and drop into obscurity so soon, that at first thought we judge them insignificant, and almost powerless. But when we consider how freshly they come from fountains of thought, how closely they are related to mind, how they convey current heart-throbs, purposes, and aspirations, reverence supersedes our doubts. They flit here and there as slight incarnations of thoughts, transcripts of soul-life, warm pulsations of the heart, and seem like sacred things, more spiritual than material, almost alive and talking."

The London *Watchman* owns how hollow is monarchy in England, and how the late excitement over the Prince's life was a token of this hollowness. It says:—

"Any fatality which hereafter involved a Regency would, by attenuating monarchy to its feeblest form, give a most undeniable advantage to its opponents. And while loyal affection has been stirred to its utmost depths, it has also been felt as by instinct that the stability of our institutions might be influenced by a fatal issue of this illness."

It is a short-lived affair which hangs on a single human life. The Prince may live to kill what would have died had he died.

Mr. Smalley, of the *Tribune*, thinks the Prince's sickness did not bring sympathy from every body. An old farmer living near Sandringham was complaining in the trains, at the very crisis of his disease, that he spoiled the farms by his hunting, and that "it would be a good thing if he would die." Money is being raised for Mrs. Schofield and her son, the family of the martyred Republican, and Sir Charles Dilke says:—

"There is a wide-spread belief that a republic here is only a matter of education and time. It is said that some day a Commonwealth will be our government."

Misfortunes never come singly. Just as Rev. Mr. Hepworth startles and terrifies his former associates with his departure to the ancient fold of orthodoxy, news comes that Rev. Mr. Dall, their only missionary in all the wide world, has taken his departure, also, to the more ancient faith of Brahminism. Sent to Christianize the heathen, they have heathenized him. Rev. J. M. Thoburn, of India, writes:—

"Mr. Dall, the Unitarian missionary, has joined the Brahmo Somaj, and is already muddling things. Kesub Chunder Sen accuses him of being a Unitarian Christian still, and he replies in a sensational letter, affirming that he is a Brahmo, but that they are virtually Unitarian Christians. It is an amusing spectacle. I believe Mr. Dall was the only Unitarian missionary in any foreign land. Instead of converting 'Hindoos,' he has gone over to them."

There is no such excitement over Dall's departure in his old ranks as there is over Hepworth. Why not? Why don't they call him a fool, an ignoramus, a mountebank, and all that? Do they think he has only gone home? To the place where the good Unies go? Is it so much worse to become an orthodox Christian than an orthodox Hindoo? Dr. Hedge says Buddha was ahead of Christ. Of course Brahma is ahead of Buddha, and so Dall has only gone into "our first society," as his old friends think. The *Transcript* affirms that he is still "a Congregationalist and a Christian," which shows what is its estimate of that policy and creed. It is sad to see such disintegration. The boys always feel bad when the ice is breaking up. But it betokens summer. So *sursum corda*. Lift up your hearts and heads, and rejoice, for this long winter, we trust, is about over and gone.

A service to the memory of Isaac Rich was held in Bromfield Street Church last Sabbath afternoon. A large audience crowded the house, which was fittingly and chastely draped. Dr. Clark read the Scriptures; Dr. Warren and Rev. Mr. Simons the hymns. Dr. Patten offered prayer, and Dr. Cummings preached an able discourse, on Acts xiii. 36: "David, after he had served his own generation, by the will of God fell on sleep." He considered the necessity of rich men contributing their wealth to the advancement of Christ's kingdom; declared they had no right to leave large possessions to their children, and showed how the wealth of the Church, if to-day given to Christ, would soon bring the world to His feet. He then discoursed on the character of Isaac Rich; commended his industry, his integrity, his piety, his philanthropy, his love for mother and family, his abounding and judicious liberality, which will make him honored and loved, he hoped and believed, to the end of time. He urged all to equally serve their generation, and all generations. It did no more than justice to its great theme. We hope to be able to publish it in full.

The *Vermont Messenger* reports Rev. N. Culver very feeble. Its editor says:—

"We spent a large part of last Sabbath afternoon in the room where the beloved Rev. Newell Culver, of the New Hampshire Conference, is confined by a most painful and protracted sickness. He is quite emaciated, but is clearer in mind, and more quiet from the action of illness than for some time past. He appeared quite natural, and is able to read a little, lying in bed, to cheer his soul. If no violent ulceration occurs again, he may steadily recover so as, at least, to reach his home in Bristol, N. H., once more. The hope, however, is but faintly entertained by his family. He desired us to say to his brethren in Christ, especially the ministry, that, through all his privation and sufferings, the religion of Jesus has sustained and comforted him. His faith is strong, his hope full of immortality, and he is calmly resting in the hands of Jesus."

A most successful Sunday-school Teachers' Institute was held Wednesday and Thursday of last week, in Park Street (Congregationalist Church), Boston, at which Revs. Dr. Vincent, H. Clay Trumbull, W. F. Crafts, W. F. Sherwin, Mr. Waldron, Moses H. Sargent, and a number of other prominent Sunday-school men and ministers of Boston, New York, and other places, addressed the Institute. The exercises were very interesting, and the discussions profitable.

It will be seen by a notice in the *Register* that the Fair in aid of the North End Mission will take place in Music Hall, commencing February 5. It will be one of the grandest ever held in this city, and for one of the grandest objects. The churches, pretty generally, are to take collections in aid of the cause. All should, and send the sums to Ezra Farnsworth, esq., 4 Winthrop Square.

The annual exhibition of Chauncey Hall School will take place at Music Hall, Wednesday, afternoon, January 31. The arrangements in regard to seats will be the same as last year.

The Princess of Wales, when her husband was the sickest, sent this touching word to the preacher at the Sandringham Church. Such meekness almost disarms opposition to royalty, but the meekness is all on the part of a few women of the household.

"My husband being, thank God, somewhat better, I am coming to church. I must leave, I fear, before the service is concluded, that I may watch by his bedside. Can you not say a few words in prayer in the early part of the service, that I may join with you in prayer for my husband before I return to him?"

MAINE STATE TEMPERANCE CONVENTION.—The Convention met in Augusta, Jan. 17, Hon. Nelson Dingley, jr., was made temporary Chairman. In the afternoon Mr. D. introduced Governor Perham as President of the Convention. He was received with hearty cheers, and committed himself squarely to Temperance principles. Charles Holden, of Portland, addressed the Convention in favor of progress in this good reform. The Committee on Resolutions reported through Rev. D. B. Randall, who offered some prefatory remarks.

At the evening session the resolutions discussed, and after some changes, adopted. The spirit of the Convention was generally good, but hardly were up to the demand of the times. Hon. J. J. Perry made the most truthful, and the bravest speech of the evening. He put the facts without the fear of man or the devil; and his speech was enthusiastically cheered.

FRANCE.—Things look rather shaky again in France. On Saturday the assembly was excited by the receipt of the resignation of M. Thiers, accompanied with the announcement, that all the ministers followed his example. The assembly, by an almost unanimous vote, refused to accept the resignation, and appealed to the patriotism of M. Thiers. He was visited by a deputation from the assembly, and by others from the various parliamentary clubs, and finally consented to remain in the service of the country. In this reconsideration also the ministers followed his example. M. Thiers, however, said that sooner or later he should retire from the presidency.

A great work of grace is in progress in Winthrop and Jamaica Plain. In the former there have been recently forty conversions, and in the latter, last Sunday, nine went forward for prayers, and a deep feeling is manifested.

Notes on Rev. D. Dorchester's lectures on Unitarianism are crowded out. They will appear next week. They have been of a high order.

PERSONAL.

Dr. Warren lectured at the Old South, Sabbath evening, on "The Apologetical Character of Christian Consciousness." It was a powerful plea for what we Methodists call experience, or the witness-box. It was a "new departure" to some of its rationalistic hearers.

Charles Sumner has crowned a grand career with one of his grandest efforts, in behalf of equal rights, irrespective of color. He demands for four millions of our people the same rights as all others enjoy, in cars, steamboats, hotels, schools, halls of amusement and recreation, and churches. (Alas, that he had to add this last word.) It is a burning assault on caste, the hideous ghost of slavery. Congress will give the necessary arm, and Grant wield it. It may yet come to courts whether a colored minister can be deprived of equal rights to all the appointments of the Church, and Gen. Grant may be required to require this liberty for him. We are glad Mr. Sumner has spoken this valedictory, and put this cap-stone to his monument. May he soon see his words the law of the land.

Col. Jonas H. French, of Bay View, now engaged as Contractor of the Boston Post-office, and who was formerly Provost Marshal of Louisiana, under Gen. Butler, has recently turned his hand and knowledge to a good account, and given the Methodist Church there, for which he already donated over \$600, two lectures, one on "Labor," the other on the "Capture and Occupation of New Orleans, netting for the church over \$100. Both lectures are highly spoken of by all who heard them.

During the past summer and fall, Rev. S. W. Pierce, of Norway, Me., has been preaching for the Congregationalists at the Centre. His labors have been blessed of the Lord. Quite a revival influence has been enjoyed, and as a result several were added to the Church.

W. H. H. Pillsbury, pastor of Congress St. Church, Portland, Me., has been transferred by Bishop Ames to Iowa Conference, and stationed at Division Street charge, Burlington City, Iowa; and Rev. J. C. Perry has been appointed to supply the Congress Street charge until the next session of the Maine Conference.

The Methodist Church.

MASSACHUSETTS.

WASHINGTON STREET, BOSTON.—The Methodist Episcopal Society, Rev. E. P. King, pastor, which has been worshipping at 815 Washington Street, has leased the vestry of the Pine Street Church, corner of Pine and Washington, and on the 18th, dedicated the room with appropriate services. Rev. G. S. Hare, D.D., preached an eloquent discourse. There was a large attendance. The members of this Church are strong in the faith that the day is not far in the future when they will have a permanent home. They are doing nobly, and merit the assistance of all lovers of the cause of Christ.

NORTH BROOKFIELD.—There is an interesting revival in progress in the Methodist Episcopal Church at North Brookfield, Mass., under the charge of Bro. S. A. Fuller. A number of souls have found peace in believing, and others are seeking the way of life. Two of our lay brethren from the city have been laboring with him the past week, with good success.

NORTH YARMOUTH.—Rev. George Boynton, writes: "The Methodist Episcopal Church in North Yarmouth was informally dedicated on Wednesday, 20th of December last. Rev. H. Chase, of Gray, preached an able sermon from John viii. 31. We shall never forget the forbearance and clearness of many of its passages, which thrilled the entire audience. Rev. N. Hobart preached in the afternoon, from Luke xii. 21. This was a timely address. Rev. H. Heath preached in the evening from Acts ii. 4, a very appropriate text. The sermon was delivered with much power, thus opening the way for a stirring prayer-meeting, which brought the services to a close, the whole of which were characterized with the Divine presence. The remodeling and beautifying of this Church, was a timely work, which has been in contemplation for the past four years, and which was finally commenced early in the present Conference year, and has been completed to the general satisfaction of all concerned. We have expended about 1,800 dollars in doing this work, which sum is being raised by the Church and congregation. The audience-room has a seating capacity for about three hundred, and is finished in black walnut and pine, painted to compare with brown ash. The pulpit, altar, and orchestra are tastefully finished in black walnut and brown ash. The ladies, who are ever ready for every good work, have furnished the pulpit furniture, and have carpeted a great portion of the audience-room. A comfortable vestry has been attached to the church edifice, which will serve its purpose well. We think we have got a most respectable house of worship, more so than we generally find in country towns; and now we look for a gracious revival, and may it speedily come. A comfortable and convenient parsonage has been recently purchased, which speaks well for the people here; although our membership is small, yet we have a strong and vigorous band of Christians in the few who, we doubt not, will succeed under the Divine blessing. Their pastor acknowledges Christmas presents amounting to over fifty dollars. Many thanks to the noble people of North Yarmouth."

LEOMINSTER.—The semi-centennial of the Methodist Church in this beautiful town, was celebrated on Wednesday evening, December 27, and the following Sabbath, December 31. On the above-mentioned evening, which was the fiftieth anniversary of the formation of the Church, a social religious service was held, at which interesting reminiscences were given by Rev. C. L. McCurdy, of Athol, a former pastor of the Church; Rev. G. W. H. Clark, of Fitchburg, for many years an itinerant in the New Hampshire Conference, and by Rev. L. Crowell, Presiding Elder of Worcester District. An original hymn written for the occasion was also sung. On the following Sabbath, December 31, old time Methodism was illustrated in the morning by the pastor of the Church, on the theme of "Life of Bishop Asbury;" and in the afternoon he gave a history of the Methodist Episcopal Church in Leominster. The occasion was one of great interest to the friends of the cause here. The fine church edifice commenced the semi-centennial year is progressing. We hope to be in the vestry in a few weeks. The second half century of our history commences very promisingly. Over the grave of one of the dear pastors of this Church, Bro. Tupper, whose body reposes in the cemetery of our town, a monument has recently been erected by the contributions of his numerous friends within the bounds of the New England Conference. All who have seen it, are highly pleased with it. Mrs. Tupper has seen it, and pronounces it perfectly satisfactory.

PROVINCETOWN.—A glorious revival is in progress in the Centre Methodist Episcopal Church at Provincetown. Between forty and fifty have already professed a consciousness of pardoned sin through the atoning blood of Christ. The ordinary means of grace have been found hitherto efficient and sufficient. The Centenary Church is also visited by the presence of the Holy Spirit, and souls are seeking and finding Christ, although this much-esteemed pastor, A. J. Kenyon, has been obliged to leave to attend his wife, who is dangerously ill at her father's, in Central New York.

Rev. E. Hyde is doing good work at Hanover and South Scituate. The church is to be remodeled and refurnished. A course of lectures is aiding this work, introduced by one of the most lively and attractive, by Rev. J. W. Hamilton, who is going West on a lecture tour.

VERMONT.

LYNDON.—Rev. R. Morgan writes: "Protracted meetings have already been held at many different points, with very encouraging results. We have had from thirty to forty conversions here."

NEW HAMPSHIRE GLEANINGS.

A new Methodist church was dedicated recently in Contooscook. Rev. J. Pike preached the sermon. It is built in chapel form, and cost about three thousand dollars. This society will now enjoy a great advantage over its former position, and under the pastorate of Rev. L. Howard continue to be prospered.

Rev. E. R. Wilkins, of Keene, has been elected Chaplain of the New Hampshire Veterans' Union for the ensuing year.

The Hutchinsons sang in the new church in Haverhill, Mass., last Sabbath, and it is said that more than a thousand people were in attendance upon the preaching services.

It was something of a mistake that the pastor of one of our churches made on watch-night. When the town clock struck eleven, he solemnly declared that the New Year was born. The meeting was dismissed, and the people congratulated one another, on living to see the end of the old year, and the birth of the new. But it proved an hour too early.

Rev. J. Thurston has been engaged to supply the Methodist pulpit in Dover, until the next session of our Conference.

It has been decided by a meeting of preachers and laymen from Claremont and Springfield Districts, to purchase a beautiful grove near the Claremont Junction for a camp-meeting. A committee has been appointed to ascertain if the grounds can be procured, and also to make arrangements with railroad companies. If these arrangements can be made, a meeting of the pastor and one layman from each charge of these districts will be called to organize a camp-meeting association, to hold the grounds for camp-meeting purposes, under corporate powers.

NEW HAMPSHIRE.

LEBANON, N. H.—Rev. M. T. Cilley, who sends a list of eighteen subscribers, writes: "Methodism is flourishing here. Our Church has a noble band of Christians, of a very liberal and enterprising spirit. During the year an elegant and fine-toned organ has been purchased, and the church has been beautifully frescoed, making it a very neat and attractive place of worship. It has been but a short time since our house was enlarged, but it is already becoming too strait for us, and we shall soon need to enlarge again. The spiritual interests of the Church are in a flourishing condition. The means of grace are well attended, animated, and frequently are seasons of great refreshing. We are laboring in great faith that the 'times of refreshing' will soon come, and a rich harvest of souls will be gathered. On Christmas Eve our church was crowded with happy hearts and smiling faces, when presents were liberally bestowed upon the children and friends of the Society. The pastor and his wife were kindly remembered, receiving presents valued at seventy-five dollars."

MANCHESTER.—Rev. G. W. H. Clark writes: "We are having some religious prosperity. Some ten persons have sought and found pardon through Jesus Christ; others are seeking the Lord. Last Sabbath evening we had six new ones rise for prayers."

GRAFTON.—Rev. W. Applebee writes: "Souls are being converted, backsliders are being reclaimed. I have been teaching the village school, and have had good success. One third of my scholars have been converted, and are beginning to work for the Lord. The Christmas tree bore some pleasant fruit for us."

BRISTOL.—The Methodist of Bristol, N. H., devise liberal things for their pastor and his wife. In December they surprised their present pastor's wife with the gift of a beautiful \$25 shawl, and amid the pile of things which the Christmas tree bore for the pastor and family, was a roll of greenbacks to the amount of \$51.35, for the purchase of a nice warm overcoat, the gift of many friends. The man who is appointed to Bristol next year, will find a nice Church, good parsonage, a warm welcome, and plenty of work, with these and personal piety, if he is not happy, he ought to be expelled from the connection, or sent to a poorer charge.

MAINE ITEMS.

The Free Baptist Church, in Richmond, is enjoying a good religious interest; twenty, or more, have recently professed to receive the pardon of their sins. The week of prayer in the Methodist Church, we learn, was interesting and profitable.

The third anniversary of the Young Men's Christian Association, at South Gardiner, was held last week, and was a most interesting occasion. The Sunday-school organized there, under the auspices of this Association, is in a highly flourishing condition. Some religious interest prevails in the community there.

Rev. F. A. Palmer received recently, from his parishioners in Atkinson and West Charleston, a donation of \$115. It is hoped that many other pastors in the State may receive similar favors. It would, no doubt, greatly encourage them in their work.

The week of prayer was duly observed in Farmington by union meetings in the several churches, which were, we learn, very interesting and profitable. A Mormon elder, named Tripp, was the cause of considerable excitement at the Court-house, last Sabbath. His remarks were received with hisses, and other demonstrations of disapproval. It is very evident that Farmington does not promise much inducement for Mormon preaching. This same man Tripp has made quite a little sensation in other portions of the State. He professes to be sent of God to enlighten the good people of Maine upon the subject of Mormonism. So far, this infamous impostor seems to have met with rather a discouraging reception.

On a recent Sabbath evening, Mr. Francis Murphy, of Portland, a reformed drunkard and rumrunner, gave a sketch of his eventful career in the Pine Street Congregationalist Church, in Lewiston, as a warning to all young men to touch not, taste not, and handle not the "accursed thing." Murphy, though formerly a notorious character, seems to have been thoroughly reformed and converted, through the influence of the Young Men's Christian Association in Portland, where, a few years ago, he was tried and convicted of manslaughter. His address on the occasion referred to was well received, and no doubt very profitable.

We learn that the Methodist Society at Boothbay, which has been destitute of a pastor since last May, is at present supplied with preaching by Rev. P. E. Brown, of the Maine Conference. The Free Baptist Society in that place, which have had no pastor for the past year, have now secured the services of Rev. O. F. Russell, of Milton.

The Annual Message of Gov. Perham is an able and inter-

esting document. In treating the question of Temperance, the Governor says: "The better execution of the criminal laws upon the Statute-books, especially those against the sale of intoxicating drinks would, in my judgment, relieve the State of one of its heaviest burdens, while at the same time it would greatly promote good order and the general welfare of the people." The Governor is not alone in this opinion. So think many of the best of our people in the State. The Governor recommends some change in the method of enforcing these laws. He also recommends greater stringency, if need be, in legislation upon the subject involved.

CAPE ELIZABETH DEPOT.—A large number of the friends of Rev. and Mrs. C. C. Mason, gathered at the new commodious parsonage on the evening of the first of January, to tender their hearty and sincere congratulations to the pastor, and his family at the commencement of the new year. The occasion was one of true interest and friendship by all classes, in and out of the Church proper; for Mr. and Mrs. Mason have greatly endeared themselves to all who know them during this, the first year of his pastorate. The Society have built for him a very pleasant two-story house, shed, and stable. The best, but one in the Conference (so says Rev. Mr. Cousens). The Church is feeling the force and power of his preaching and example, and the congregation is increasing.

EAST MAINE.

DEXTER.—The East Maine Conference met here last June. This village is the natural centre of this region. Its growth, and the increase of property for the last few years have been remarkable, the result of its being a railroad terminus. It is destined to be one of the largest and most enterprising villages in the State, as it is now one of the most romantic and beautiful. I am very glad to see that Rev. A. S. Townsend and his enterprising people appreciate the times in which we live. They had recently purchased a parsonage, and just enlarged and remodeled their church, and farther expenses just now seemed almost unreasonable. But the pastor, knowing that social meetings are indispensable, and that one means of promoting them is good and pleasant accommodations, resolved to make further improvements. The Church has been raised, which very much improves its appearance in the village. They have the addition of a large and a small vestry, a room for ladies sewing circle, and a Sunday-school library-room. The church conveniences are now very good. There have been several conversions since Conference.

Rev. H. W. Bolton, of Oldtown, is engaged in a protracted meeting in that village, assisted in good old style by several ministers. The external appearance of Union Street Church, Bangor, is very much improved. Revs. Messrs. Allen and Marsh are passing through their third years very pleasantly. The Bangor churches never had three more peaceful years. They will leave their people with the best wishes of all concerned. At the same time Bro. Allen is doing excellent service as the head of the College at Orono. Rev. Bro. Cromwell, of Brewer, is very popular as a teacher, both in the Church and in the school-room. He is a very estimable man, and has already secured, by quiet means, a good position among his brethren.

GREEN HILL.—Rev. A. H. Witham writes: "We have been holding evening meetings at Green Hill, and though the hills are white instead of green, yet God has blessed the labors of His people, and revived His work. Several have been converted to God, backsliders reclaimed, and others brought into the 'glorious liberty of the children of God.'"

THE SUNDAY-SCHOOL.

At a meeting of the Committee of the Normal Department of our Sunday-school Union, a week ago, at 805 Broadway, the following action was taken, which is of interest, all engaged in Sunday-school teaching.

A series of nine tract lesson-books are to be published immediately, with the view of assisting those who enter upon the Normal course of study now in use. Each is to contain about thirty-two pages. Each will consist of a concise and useful outline of the topic considered. It will be called the "Outline Series for the Use of Normal Classes," and will be of so trifling a cost as to be within the reach of every one. Among the subjects are the following:—

- "Church History."
- "Bible History."
- "Christian Evidences."
- "Theology."
- "Bible Manners and Customs."
- "Bible Geography."
- "Bible School."
- "History of the Bible."
- "Principles of Teaching."

The Normal Committee, also, acting as auxiliary to the Palestine Exploration Society, of this country, propose to issue monthly a letter, containing the results of the most recent explorations of the Society in the Holy Land, east of Jordan, a district left unexplored by the London Exploration Fund. This monthly letter, which will contain an account of the progress of the work, and seek to show its bearing upon the study of the Scriptures, will be furnished to any Sunday-school or individual who will subscribe \$10 for one year. The money is to go into the general fund of the Exploration Society to help on the work. John Bently, esq., 65 Beekman Street, New York, who is a member of the Normal Committee, is the Treasurer, and will receive all subscriptions. Further notice of this work will be published hereafter. HENRY N. SIMPSON,

Secretary of Normal Committee.

The Christian World.

MISSION FIELD.

All the earth shall be filled with the glory of the Lord."—NUM. xiv. 21.
UTAH AND INDIA.

BY REV. M. J. THOBURN.

When it was announced that the brethren of the big tent were going to make an attack on Salt Lake City, I felt a very peculiar interest in their undertaking. Their preaching had been found very effective in all parts of the country, and there seemed good reason to hope that it would be attended with marked success among the Mormons. For one, I was not surprised to hear that it had, apparently at least, almost failed to accomplish anything in the way of direct conversions, and that the same measure of power which had sufficed to win victory in New England, was found inadequate for a place so near the gates of hell as Salt Lake City. A painful experience in India had prepared me to expect a comparative failure, although I eagerly hoped that the result might confound my theories.

A preacher who succeeds in saving souls in America, comes to India, and preaches the same Gospel, with the same earnestness and faith, and yet sees scarcely any fruit. He is startled by his want of success, searches his heart, prays, consecrates himself anew, and waits before the mercy-seat until he is sure that he enjoys as much of the Spirit's presence as he has ever felt in America, and then tries once more. The result is the same. The natives are wholly unmoved by preaching, which would almost inevitably send conviction to many hearts in an American congregation. How is he to account for the difference? Is the Gospel less suited to the natives of one country than of another? Many good, and some very wise men are sorely puzzled over this question.

One of our Bishops who visited India was much troubled about it, and frankly confessed that he could not understand a fact which seemed contrary to all his convictions with reference to the methods of grace, and the power of the Gospel. Too many settle the question by referring it to God's sovereignty, and excuse their failure by assuming that the present is not the time which God has fixed for the conversion of the people. Others have much to say about preparatory work, education, etc., but the discouraging fact remains, that the Word preached in India usually fails to accomplish as much as in Christian lands.

Some readers who have read of our revivals in India, may be surprised at this statement, but I am speaking of the Hindoos and Mohammedans, the two great divisions into which the people of North India are divided. Among these there has never yet been any movement of a general character. Now and then a straggler is picked off, but not a gap has yet been opened in their ranks. The mass of our converts have been from small communities of low caste people, who are not reckoned as Hindoos proper, and whose conversion does not greatly affect the solid ranks standing behind them.

And now, lest "Chicagoan" may get distressed again, let me explain further, by saying that the original seat of Hindooism is in the valley of the Ganges and its tributaries. Here live the Hindoos, both in race and religion, while other nations farther south are Hindoos in religion only. In other respects they differ from the Gangetic Hindoos, as widely as the Italians differ from the Germans. In this stronghold of error may be found about fifty million Hindoos, and twenty million Mohammedans, whose ranks have never been broken. Roman Catholic missions in all this region have failed more conspicuously than Protestant ones. Scattered converts are picked up, and slowly a Christian community is being formed; but anything like a revival, the conversion of two or three dozen families, has never yet been witnessed.

When the world's evangelist, Rev. William Taylor, came to North India, I was intensely anxious to see the result of his preaching. He had succeeded everywhere else, had preached with great success to the most miserable pagans in Africa, and came to us full of faith. He worked faithfully, and had great success among nominal native Christians and Europeans, but not more than half a dozen persons were gathered in from the outside multitude. It is due to Bro. Taylor to say that he thinks a better result might have been attained under slightly different circumstances, but he unhesitatingly affirms that he was as well prepared for the work here as in Africa. This brings us back again to the old question, Why the difference?

"This kind goeth not out except by prayer and fasting." The disciples had grown familiar with success, had cast out devils until they were confident of their power, and yet for no reason that they could perceive, they fail when seemingly every condition of success had

been complied with. The power which had sufficed before could not dislodge the evil spirit which defied them. May it not be that, both in Utah and India, we have fallen into their mistake? The devil that has held India bound for three thousand years will not release her at our simple bidding. Utah's demon is manifestly one of "this kind." Both can be driven out, but it will take holy men of God to do it. If the power that conquers in other lands does not insure victory here, we must get greater power. Our faith must rise higher, our heroism become firmer, and our zeal glow and burn more intensely. These people will be saved. India will be redeemed, and become one of the kingdoms of our Lord. But a tremendous struggle must precede the victory, and men and women, like Elijah and Deborah, are needed for the strife.

The reader will probably say that the missionaries have the remedy in their own hands, and need only wrestle, like Jacob of old, till the power from on high comes upon them. This is, in a measure, true; but we missionaries have not this work in our own hands. The Church is carrying on the work, and we are but agents for her. With a doubting, hesitating Church behind us, our hands are not stayed up for the strife, but dragged down rather. The Church must be taught to pray, to believe, to feel an interest in her distant laborers. She cannot do this work by proxy, cannot escape responsibility by simply paying for "substitutes" to go to the front. According to her faith, so will it be unto her in this great work.

In the selection of missionaries for work among the heathen, too little care is taken to find men of spiritual power. A man whose preaching does not convict sinners in America, will do little good as a preacher in India. A man who has not succeeded in saving souls at home, ought never to be sent abroad as a missionary. This is a test which can very easily be applied, and yet I fear it is one never thought of by some missionary boards. A half a dozen men, full of the Holy Ghost and of faith, are worth more in a work of this kind than half a hundred men of the ordinary stamp.

I do not write despondingly. We are growing stronger, and every day God shows us tokens for good. Our skies have brightened much during the past year, and many unmistakable signs of promise beckon us onward. Let the Church have faith. Let her wrestle for us in prayer, remember that she is co-worker with us; do her whole duty before God, and assuredly God's blessing will descend upon her servants.

Our Social Meeting.

A brother who knows, has a word to say on a subject which it seems is as alive in New England as in Arabia:
THE UNITARIAN FIEND.

It was with peculiar interest that I read the article in your issue, entitled "A Relationship Acknowledged." You have made a very snug, tight-fitting jacket out of the scant pattern furnished by the writers in *The Index and Register*. But it fits not too tight. I am inclined to think that some of the Unitarian ministers of these days are proper subjects for the "straight jacket."

But on one point you are mistaken. I find the hymn in question in an old Wesleyan hymn-book, published in London, in 1821, page 416; also, on page 522 of a hymn-book, with the following imprint: "N. York, published by T. Mason and G. Lane, for the Methodist Episcopal Church, at the Conference Office, 200 Mulberry Street, J. Collard, printer, 1839." It is one of the "Additional Hymns," which shows that it was at first left out by the compilers, but added in subsequent editions, with many others. The title of the hymn in this book is, "For the Mahometans," and the hymn reads exactly as the one in the Wesleyan collection, with one slight variation, which may have been a misprint, but which I am inclined to regard as an improvement. The word "doctrine" is printed in the plural, instead of the singular form, so that the lines in the Methodist Episcopal hymn-book read:—

"The Unitarian fiend expel,
And chase his doctrines back to hell."

Now is not this addition of the letter "s" an important emendation? And is it not especially so in the application of these lines to modern Unitarianism.

The Unitarian minister of this populous village, who is the pastor of a large society, teaches his people that Christ is no more than any other man; that the Bible is no more than any other book; that Christianity is no more than any other religion; that God is nothing different from nature. He tells them that there have been, and now are better and wiser than Jesus Christ. He seems to hate the name of Jesus. I am told that when it occurs in the liturgy they use, he omits it. He tells the people that the Bible contains many good moral precepts, but the best of them, in Christ's teachings, were taken from the writings of Confucius; that the Scriptures were not inspired, any more than Milton's or Shakespeare's works; that the Bible contains a great deal of error and falsehood; that its miracles are myths, and a great many of its stories are of a fictitious character; that no matter what a man is, Mohammedan, pagan, Jew, or Christian, if he is sincere in his belief, and

lives up to his principles. He tells them that God is everything, and everything is a part of God; that matter is eternal; so that there is no living God, the Creator and Preserver of all things; hence, no living, personal, intelligent God to worship, to pray to, and to trust in. Hence, their religion is a farce. Are not these, and other doctrines that might be named, of hellish origin, and fiendish inspiration?

And these doctrines are taught to the little children and youth in the large Sunday-school connected with his society. The Sunday before Thanksgiving day, I am told, this professed minister of Christ, in his address to the Sunday-school, told the children that they had many things to be thankful for, among which were good books and the Bible. "But," said he, "the Bible is no more than any other book." Is not that teaching infidelity? Is that a school of Christianity, or infidelity? How awful the thought, that so many precious little ones should be taught and trained in infidel principles.

His people are apt to learn, and imitate him in his teaching. Not long since I was in a Union Sunday-school, that met in a hall in a small village where there is no church, and heard one of his Church-members teaching a class. The subject of the lesson was Christ's caution to beware of false prophets. He told the class that they were simply to beware of their false teachings; that they might be very good men, though they taught false doctrines; that they might be just as good as any other men, if they were sincere. "Many," said he, "speak reproachfully of Mohammed, but I have no doubt but that he was very sincere, and a very good man. No matter what a man believes if he is sincere. Confucius was a good man, and taught good doctrines. Some of the best and purest taught by Christ were taken from his writings."

This professed minister of Christ lately preached a sermon to his people, in which he told them that there ought to be a room set apart in every house. What for, do you suppose? For an oratory, as in ancient times? For a place of devotion? A closet for prayer and praise, the reading of God's Holy Word, and other good books? No; no such thing. What then? you ask. For a billiard room! "And," he said, "they should be taught to play at cards and dice at home; and these games should be enjoyed in the family, so that the young people would know how to play in company, and the young men might be kept out of the saloons."

He called to see a very pious old lady, connected with the Methodist Episcopal Church, when she was sick. In her simplicity, she told him with a rejoicing heart, of her interest in "the blessed Jesus." He told her, for her consolation, that Jesus was no better than any other man. She replied, "Why, the Bible says He is. It says, 'As in Adam all die, so in Christ shall all be made alive.'" "O," said he, "there never was such a man as Adam." "Why," said the good old lady, in her astonishment, "we have an account of his creation in the book of Genesis." "O," said he, "that is a story. There is no truth in that. Men lived and died ages before that time." The old lady looked him in the face a moment, and then said, with emphasis, "Why, you are an infidel." Was she not right? What is infidelity, if it is not a rejection of the Bible as an inspired book, the Word of God, a record of divine truth, without any admixture of error? What is Atheism but the denial of a personal God, an Eternal Spirit, the Father of spirits, the intelligent, omnipotent, and independent first cause of all things?

But it is claimed by many of his people, that their minister is no more radical, infidel, or atheistic, as I should say, than modern Unitarian ministers generally. Then, if the words of Wesley were appropriate to Mohammedans, and to the Unitarians in his day (for the doctrine is the same, whoever professes it), they are surely appropriate in our day, when they not only deny the doctrine of the Trinity, in common with the Mohammedans, but exceed them in their error and blasphemy, by denying the personal existence of the one God. Then we must be allowed to sing, and devoutly pray while we sing,—

"The Unitarian fiend expel,
And chase his doctrines back to hell."

We hope all will give heed to these true words. Many such teachers of antichrist abound, awfully affecting the public mind. God help all who bear this name, to instantly abjure these preachers of unrighteousness.

Here is sound advice:—

TOUCH THE DYING POINT.

The Apostle said, "Neither count I my life dear unto myself, so I may finish my course with joy." And Samson said, "Let me die with the Philistines." So I find, in toiling for souls, that at times God gives me such a love for sinners that I cry out, "Give me souls, or let me die." And I often feel that I would rather die than be denied; that they must come, and, glory to God, they do come. When I can go from my closet to the pulpit in this state of mind, then I have power to plead with sinners, with yearning pity and tremendous plainness, and somebody feels the fire; somebody will tremble, somebody will quit the ranks of Satan, and join the army of God. Heaven and earth are made glad, my own heart sings for joy, and I go into another fight with the powers of darkness, and conquer through the blood of the Lamb.

Dear brethren, let us touch the dying point; get into such sympathy with Christ that we shall feel some of the anguish that He endured, and be willing to lie down and die, rather than the souls of men should die eternally. This spirit upon all God's ministers, would bring thousands to Christ before January, 1873. Tremendous responsibility rests on somebody. God be merciful to us, and help us.

We have received several articles on Holiness, reviewing some we have published. We prefer those that state the views of the writer himself. Rev. Mr. Patterson gives his experience:—

In A. D. 1849, August 31, God wholly sanctified my heart. Shortly after that, I often felt that Jesus was holding me in His arms, and pressing me to His bosom, as the fond mother presses her infant. I often felt that I was permitted to enter the most holy place, and bow my poor soul over the mercy-seat, beneath the cherubim, and there stay till the blood of Jesus Christ would course through all my mental and moral being, purifying my entire self, and at that time often felt that I was as sure of heaven as though already there; but after that I learned, to my sorrow, that "Let him that thinketh he standeth take heed lest he fall," was necessary for me. I yielded to temptation; faith let go in a degree, a great degree. I was unhappy most of the time; it appeared to me that I never should regain that assurance at times. I would regain, as I thought; but I had lost the habit of faith. My blessing would leak out. But, thank God, after I wandered for a time with this leaky vessel, that did not hold the blessing, God taught me once more that I might trust Him for a clean heart, and it has been many years that I have rejoiced in the fullness of His love, having just such experiences as before. A few weeks since, in a prayer-meeting, the Lord so manifested Himself to my heart, that it seemed to me that one more "beam of bliss," and I should see heaven open, and the fiery chariot itself would appear. And still I am a poor sinner. "washed in the blood of the Lamb," "taking heed lest I fall."

The Farm and Garden.

Prepared for ZION'S HERALD, by JAMES F. C. HYDE.

Any person desiring information on subjects in this department will please address its Editor, care of ZION'S HERALD.

TRUE AND FALSE ECONOMY.—There is no class in the community who think they practice economy more than the farmer. Many hesitate not to say that it is impossible to live on a farm unless one is very economical. We agree to all this in the main, but are not willing to admit that all who so talk do practice true economy. We have seen many a farmer who thought he could not afford to paint the outside of his house to preserve it from the ravages of the weather, and who yet spends time enough about the country store, or worse, the country tavern, which, if profitably employed would more than paint all his buildings; who complains that he cannot take an agricultural or religious paper, and yet for want of the information he might obtain through such a medium, plods on in ignorance of improved varieties of plants and vegetables, and loses tens or hundreds, where he saves a dollar or two;—who cannot afford to keep his farm in good condition because it cost so much for manure, and yet wholly neglects to save and utilize the slops from the house, or the liquid manure from the stable;—who cannot spare time to cut, haul, and prepare for fire a year's stock of wood, and yet will be obliged to send a man, or take hold himself to split wood to get breakfast or dinner in hay-time, when his time is worth a dollar an hour in the mowing-field;—who cannot afford to hire extra help to do his hoeing at the proper season, when the weeds are small, and can easily be killed, but allows them to grow and ripen seed enough to curse his farm for years;—who cannot afford to buy a mowing-machine, hay-tedder, and horse-rake, and yet will lose help enough in a single season to purchase them, by allowing his grass to stand in the field until it becomes nearly worthless. In such ways, and many others that we could speak of, many people practice what they term economy. It is stopping at the spigot and letting run at the bung. We believe in true economy, and would not discourage its practice. Farmers are not the only people who make such mistakes, but they cannot afford to indulge in such things. Brother farmers, seriously think these matters over and see where you have been remiss, and in the future avoid such false economy.

PIGS IN WINTER.—There is little profit in keeping pigs through the winter as a general thing; still, there is on the farm much food suitable for swine that is a pity to waste. It is generally very necessary to have hogs in the manure in the cellar under the barn. We should keep swine for this purpose if for no other, and feel that we were well paid, even though they did not grow and fatten well, or the pork sell at a high price, because they work over the manure and prevent it from heating. We regard manure on which hogs have been kept, as much more valuable than that thrown down in heaps. By a judicious use of muck in the pig-pen, to mix with the stable manure, to absorb the liquids with pigs, to work the mass over, much valuable manure can be secured for the farm or garden. Care should be taken to give them good warm nests, for if they suffer from cold they will not grow and thrive. If the pen or yard is wet, it is better to have a

platform in front of the trough, on which the pigs can stand comfortably while eating. Another advantage is, to keep the dirt and filth out of the trough, that should be kept clean, or at least free from dirt.

MILK COWS.—The extreme sensitiveness of the mammary functions in cows to the influences of cold, fatigue, excitement, unpleasant odors, etc., is indeed surprising. We have been greatly interested in observing the effects of cold upon the milk secretion, as seen in the herd of cows upon the farm. During the past summer, in the hot days in July and August, the animals resorted to the lake to drink, and after slaking their thirst, they would wade into the water, and remain sometimes an hour or two with the legs half immersed. This habit it was found invariably diminished the flow of milk at night, and in order to learn the extent of the diminution careful observations were made. It was ascertained that standing in the water an hour, diminished the flow to the amount of eight or ten quarts in a herd of thirteen cows. The loss was so great that whenever they resorted to the water, they were driven away to the pasture again at once. We have learned that from simply turning the herd into the yard upon a cold day in winter, and allowing them to remain fifteen minutes, the flow of milk was diminished to a serious extent, and consequently the animals are not now allowed to leave the warm stable during the entire winter, except for a brief period upon warm, sunshiny days. Water is brought directly from a well into the barn, and the drinking-vessels are arranged so that the animals have to move but a step or two to supply their wants. The nature of the water supply and conveniences of access are most important points in the management of milk cows. A draught of ice-cold water, taken by a cow in winter, cuts short the milk yield for the day from one to two pints. Well-water drawn into vessels and allowed to stand a few hours covered, in the warm barn, has its temperature raised several degrees, and this practice should be adopted by all thrifty farmers. It would undoubtedly pay well to slightly warm the water, but this is attended with considerable inconvenience where large herds are kept, unless steam apparatus is used. The influence of a cold current of air, and cold drinking water upon cows in milk is not of a transient nature; it extends for a longer period than a day or a week. Many fine animals are ruined by careless exposure every year, and self-interest and feelings of humanity should prompt all cow-owners to keep diligent watch over their welfare and comfort.

Cows in milk are often greatly injured by rapid driving from pastures by heedless boys and unthinking men. They should never be urged faster than a walk. Gentleness and kindness of conduct towards cows have a wonderful influence upon the milk pail, and also upon the progeny of the animals. A bad-tempered, irascible man ought never to be allowed in a cow stable. A man who will kick a cow in a passion ought himself to be kicked into the barn-yard, and forever prohibited from again coming in contact with the noble animal. The right person placed in charge of a herd of twenty cows, which have been badly managed, will in one month raise the lacteal products, so that the increased cash returns will pay his wages. This is a statement which has been verified more than once. — *Journal of Chemistry.*

Obituaries.

Mrs. MARY A. BROWN died Dec. 21, 1871, aged 48 years and 4 months.

Sister Brown was converted, and united with the Methodists in her youth. None ever doubted her union with Christ. She ever manifested, in her daily walk and conversation, that she possessed His Spirit. During the last six years of her life, she suffered much from cancer and tumor. Several times she was brought so nigh the verge of the grave, that all hopes of recovery were abandoned by herself, physician, and friends; yet she was able, in every instance, to confess that Christ was precious unto her, and could say, "I know when this earthly house of this tabernacle is dissolved, I have a building of God, an house not made with hands, eternal in the heavens." Her last sickness was exceedingly painful and distressing; but amid all her suffering, she could say, "The will of the Lord be done." She finally passed away in a state of unconsciousness.

Gilman, N. H., Jan. 10, 1872. J. T. DAVIS.

Gone to her heavenly rest, ABIGAIL, wife of Bro. James C. Austin, of Landaff, N. H. She passed away Oct. 5, 1871, in the 70th year of her age.

Sister Austin was very amiable and gentle, and graced the family circle with rare gifts of economy, industry, and cheerfulness, so as to make her home lovely and attractive to her family and friends. Her Christian graces shone out clear and distinct, so that all who knew her felt that she was a child of God. Death found her ready. She departed in peace.

Landaff, Jan. 3, 1871. A. ADAMS.

Died, in Slatersville, R. I., Dec. 4, 1871, EDWARD BEAUMONT aged 84 years, 6 months, and 7 days.

He was born in Huddersfield, Yorkshire, England. He experienced religion when about 20 years of age, and united with the Methodist Church, and ever after loved its doctrines; and in all his journey through life, carried his credentials of salvation with him. He was married soon after his conversion, and was the father of nine children, one son and eight daughters. In 1848 he emigrated to America. He landed in Baltimore, and settled in the village of Thistle, about six miles from the city. In one year from the day he landed, the companion of his youth was removed by death from his home on earth to a mansion in glory. A dark cloud thus came over his earthly prospects; yet "He who numbers the hairs of our head, and suffers not a sparrow to fall to the ground without His notice," was with him still, to soothe his sorrows, and direct and cheer his pathway to the skies. By this sad bereavement his home was broken up. Since that time he has lived in Chester, Penn., Rockville, Conn., and for the last five years with his daughter, in Slatersville. His sufferings were great, but were borne with Christian patience and resignation. After sixty-five years' service in the Church militant, the writer can only add that he was a kind and social Christian pilgrim who loved Jesus, and won the confidence and respect of all who knew him, and has gone to dwell with Christ in the Church triumphant.

E. N. MAYNARD.

Capt. WM. O. PERVERE died of consumption, Dec. 17, aged 38 years.

Life had many attractions for this dear brother, and for them he had postponed the claim of God till mortal disease reminded him that he had built on the sand. With deep contrition he fled to Christ, and found mercy; and for months his full, confident trust in Jesus, and cheerful submission to all the will of God, gave assurance of a saving change in his heart, and comfort to the friends who bade him adieu.

JOSIAH A. NEWCOMB died of typhoid pneumonia, Dec. 26, aged 31 years.

In him we lose a noble, faithful Christian, and true friend. His temper was so amiable, his life so consistent, his speech so graciously seasoned, that all conceded the verity of his religion. By so much as he was valued and dear to us, was the pain of parting rendered more intense, and our loss more sensible. Faithful servant of Christ, ascend to your place in the ranks of the glorified! We'll meet you there.

Wellfleet. A. J. CHURCH.

Died, in St. Johnsbury, Vt., Dec. 23, RUSSELL UNDERWOOD, aged 84 years.

Bro. Underwood was born in Massachusetts, but his parents removed to Bradford, Vt., when he was but a child. In early life he gave himself to the service of God, and joined the Christian Church in Bradford. He met with much opposition in his early religious experience because he believed in a vital power of godliness that would purify the heart, and make it altogether new—a fit temple for the Holy Spirit.

At the age of 25 years he removed to Lyman, N. H., where he married, and remained for forty-two years. Here he joined the Methodist Episcopal Church, in which he was a faithful servant, occupying the place of a steward and class-leader for more than thirty years. His heart, his hand, and his house were ever open to the weary itinerant, who has often been encouraged and refreshed at his table, and by his counsel. He was always strenuously opposed to innovations in the Church for the purpose of mere popularity.

He finally removed to St. Johnsbury, where he spent a few of the last years of his life in quiet waiting for his release. When the summons came, it found him ready, and triumphant in hope of a glorious immortality.

PHINEAS FOSTER died in Marion, Me., Oct. 29, aged 75 years.

Bro. Foster found peace in Christ, and joined the Methodist Episcopal Church some twelve years ago. Though living some distance from the house of worship, he loved to meet the people of his choice when he could, and always welcomed them to his hospitable mansion. The last year of his life was the best, enjoying sweet communion with Jesus to the close. All is well.

S. H. BEALE.

JAMES F. CHISHOLM died in Peterboro', N. H., Oct. 24, 1871, aged 38 years.

Bro. Chisholm's piety was intelligent and uniform. He studied the Word of God with prayerful interest, and ever seemed to aim to walk by its teachings. In every position of trust in the Church he proved faithful. During his twelve years of membership in this Church, he secured the confidence and love of all who loved Christ. He removed from Holliston only a few weeks before his death, thinking to benefit his health. He was at the time President of the Young Men's Christian Association, and laboring zealously for the spiritual good of our young men. His last sickness was one of calm trust in the blood of the Atonement, and his deeply sorrowing family are comforted in thinking of him as "present with the Lord," though "absent from the body."

Holliston, Jan. 8, 1872. Z. A. MUDGE.

Died, at Montague City, Nov. 22, 1871, DWIGHT FIELD, aged 63 years and 3 months.

He was born in Northfield. In 1843 he was "born again," while living in Irving. Though his religious convictions were received under the peculiar movement of that year, yet he never departed from them. In 1863 he joined the Methodist Episcopal Church in Westfield. In 1869 he moved to Turner's Falls, where, in 1871, he became one of the first four members of the Methodist Episcopal Church of that place. His pure life and Christian zeal won him the esteem and love of all. He was an excellent husband, and kind and indulgent father. We miss him much. The last weeks of his life he dwelt much on departing this life, and rising to mansions above in the resurrection. His rest is sweet.

Turner's Fall, Jan. 10, 1872. G.

Mrs. LODUSKY BURGESS, of Woonsocket, R. I., wife of Richard H. Burgess, fell asleep in Jesus, Oct. 19, aged 52 years.

She was converted thirty-five years since under the ministry of Rev. Isaac Stoddard. Her religion was a daily experience, and of a most practical character. She seemed to rest under the constant smile of her Saviour, whose joy she reflected upon all around her. A model wife and mother, she literally lived for her family and friends. She made home one of the happiest on earth, and what home should ever be—a heaven in miniature. Jesus was with her in her departing hours, to give an abundant entrance into His everlasting kingdom. Her memory is precious.

WM. M'KENDREE BRAY.

GEORGE WASHINGTON NOBLE was born in Westfield, Mass., Aug. 6, 1798, and died on his ancestral homestead, Nov. 9, 1871, aged 73 years.

At the age of 21 years, in the revival of religion of 1819, he gave his heart to God, and has ever endeavored to adorn his character with the graces of the Christian life. He was one of the original eight which composed the first class in this place, and amid all those scenes of early persecution and toil he joyfully endured all for Jesus' sake. He lived an honored citizen, a beloved companion and father, an endeared member of the Church he helped first to plant, and rejoiced to see grow to more than half a thousand members strong. He passed peacefully upward, to gain his starry crown.

G. WHITAKER.

Died, in Newton Upper Falls, Sept. 24, 1871, Mrs. ANNA C. WINSLOW, in the 78th year of her age.

She became a Christian in early life. On removing to this place more than forty years ago, she united with the first class organized here, connected with the Needham Circuit. When, in 1832, the Methodist Episcopal Church was organized, she, with a few others, constituted its membership. She was an earnest, consistent Christian, strongly attached to her own Church, but in hearty sympathy with all Christians. The Church in its early years struggled with difficulties, but she was ever willing to bear her part of its burdens, and to attend to all the duties it imposed. She was blessed with sixteen children, nine of whom, with forty grandchildren and three great-grandchildren, survive her. She illustrated most strikingly the beauties and excellences of religion in the household and family. She died in great peace.

R. W. A.

BENJAMIN B. GILMAN, esq., died in Raymond, N. H., Oct. 29, 1871, aged 68 years.

He was a good business man, much respected in the town, and was frequently chosen to town offices. For two years he was Representative in the Legislature. In the full strength and maturity of life, twenty-two years ago, he made a profession of faith in Christ, and united with the Methodist Episcopal Church. He loved the worship of God, possessed a remarkably calm, quiet, and peaceable state of mind, and while useful in public, his virtues shone brightest, and he was most happy and useful in the home neighborhood and domestic circle, where he was much beloved, and where many are sad because of his departure. His faith was equal to the conflict with disease and death. He is now, as is trusted, at rest.

J.

HERALD CALENDAR.

Sunday-school Convention for Boston District, in the Dorchester Church, Boston, Jan. 31
Dedication in Cutler, Me., Jan. 31
Fall River District Conference, at North Bridgewater, Feb. 5
Norwich District Ministerial Association, at Central Church, Norwich, Feb. 5-7

EASTERN CONFERENCES.

Wilmington, at Laurel, Feb. 21, Bishop Ames.
Baltimore, at Washington, Feb. 23, Bishop Ames.
New Jersey, at Trenton, Feb. 26, Bishop Ames.
Philadelphia, at Philadelphia, March 6, Bishop Ames.
Newark, at Hackettstown, March 12, Bishop Ames.
Providence, at Providence, March 20, Bishop Ames.
New England, at Worcester, March 27, Bishop Ames.
Troy, at Saratoga Springs, March 27, Bishop Ames.
New Hampshire, at Bristol, April 3, Bishop Ames.
Vermont, at Chelsea, April 3, Bishop Ames.
Maine, at Gardiner, April 3, Bishop Ames.
New York, at New York, April 10, Bishop Ames.
Simpson.
East Maine, after the General Conference.

The Secular World.

Domestic.

The Representatives of the Massachusetts fishing interests presented their case to the Congressional Committee on Foreign Affairs, and to the Secretary of the Treasury on the 19th, and were favorably received.

There is no change in the political situation in Louisiana.

A Japanese Embassy has arrived at San Francisco.

The Amnesty Bill was passed in the United States House of Representatives, on the 15th.

The Kentucky Senate voted on the 19th to allow colored persons to testify in the Courts.

Among the bills introduced into the Massachusetts Legislature is one to give the Governor and Council control of the tenure of office of the Police Commissioners.

The statue of Franklin, in Printing House Square, New York, was unveiled on the 17th, with appropriate ceremonies. During the day seven thousand dollars were raised for a statue to Greeley. The artist is requested to envelope the figure in an ample cloak, so as to hide the boots.

Cornell University has purchased the library of ex-President Sparks, comprising about 6,000 volumes, principally relating to early American history.

A bill to establish negro testimony in the courts of Ohio, has been introduced in the Legislature of that State.

In the United States Senate on the 18th, the Judiciary Committee reported adversely upon the memorial asking for a hearing before the Senate in support of Woman Suffrage. A bill to establish a mail steamship service between the United States and Australia was presented.

The delegation of the New York Society of Friends, who visited the President on the 19th, were informed that the Administration will always be devoted to the interests of peace, consistent with the national honor, which means we'll keep the peace as long as there is nothing to fight about.

Stokes was arraigned on the 18th for the murder of Fisk.

Catacazy and suite sailed for Europe on the 20th. The Washington Treaty was too hard a wall for him, or any one else, to butt against.

The Massachusetts Senate has passed to a third reading, a bill applying to town boards of overseers of the poor, the same tenure of office which has proved so satisfactory in the school committees of most of our cities. Under this bill only one third of the members of the board go out each year, and their places are filled by men elected for three years; and thus there are always two thirds of the members experienced in the duties of the office, and a continuity is preserved which is highly promotive of efficiency. This is one of the projects which appear at the State

House annually, always sustained by good and substantial reasons, and always rejected in one branch or the other, through some fear on the part of the towns that it is an insidious assault upon their liberties. There is a fair prospect this year of its adoption on its merits. So says the *Advertiser*.

Carter, of New Orleans, is on the war-path, and unless the conflict which now seems inevitable, is some way averted, there will be blood spilt in the streets of New Orleans. Late on Saturday he issued a proclamation announcing his intention to remove the police and military guard in and about the House of Representatives, and put matters as they were before his expulsion.

Great Britain.

A London despatch says that the Telegraph Construction and Maintenance Company, has signed a contract with Messrs. Bishoffsheim for laying a telegraph cable to New York direct.

Sunday was observed in all the churches of Great Britain as a day of Thanksgiving for the recovery of the Prince of Wales.

While a meeting of the Loyalists was in session in London on the 15th, at the Wellington Barracks, in Knightsbridge (a portion of London), a mob of Republicans broke into the hall where the meeting was in progress, and behaved in an outrageous manner. They expelled the Chairman of the assemblage, and demolished the platform and furniture belonging to the room. The rioters held possession of the room for an hour, when the gas was turned off and they retired, singing the "Marseillaise" as they went out.

Among the recent deaths was Lord Ellenborough, and the Earl of Kenmore, both aged and distinguished men.

Miscellaneous.

A revolt among the Hookahs of Bombay has been suppressed by killing a hundred of them; and making prisoners of many others.

The governors of the Spanish provinces have been instructed to suppress all organizations connected with the internationalists, but not to interfere with the freedom of speech. The frigate Numancia, now on her way to Cuba, bears, it is said, important instructions of an official nature.

Baron von Offenbergh, the present political agent and consul-general of Russia, at Bucharest, is named as the successor of M. Catacazy, as Russian minister to our government.

Baron Von Holzgethan has been appointed minister of finances for the whole Austrian empire, and Herr von Pretis, minister of finance in the Cis-Leithan government.

The upper house of the Netherlands has ratified the treaty with England for the cession of the Dutch possessions in Guinea.

A proposition has been submitted by a committee in the Assembly, with a view to the total suppression of the internationale in France.

Published statistics show that 90,000 emigrants left Germany last year, and that nearly all came to the United States.

A company to run a line of steamships between Naples and New York has been organized in the former city.

A despatch from Geneva states that the ex-Queen Isabella and the Duke de Montpensier met on Saturday, and effected a reconciliation of the differences which have for some time existed between them.

The Red Republicans are becoming active in Lyons. The opposition to the tax on raw materials is increasing.

Extensive strikes are in progress in Charleroi, Belgium, and Stuttgart, Germany.

The Tichborne case has been resumed in England.

The address to the Crown has passed both Houses of the Austrian Reichsrath.

The Spanish Government has decided to retain Valmasada in Cuba.

Notwithstanding the efforts of the French authorities to prevent the assassination of German soldiers in the occupied departments, those outrages still continue.

A dwelling burned in Bradford, Canada, on the 14th, by which five lives were lost, a woman named Tenier, her two children, a niece, and a man who boarded in the house.

The Channel Tunnel Company has been registered as a legal corporation.

A whole square of buildings in Little Rock, Ark., was destroyed by fire last week.

EDITORIAL ITEMS.

The Vermont State Temperance Society held its annual session at Middlebury, on the 20th ult. Owing to various and sufficient reasons the attendance, though highly respectable in numbers, was not large. One reason, and perhaps the main one, is a strange want of interest in the subject throughout the State. This is so, from what cause soever it may arise. The Convention was called to order by the Secretary, that veteran laborer in this department of Christian reform, Rev. W. W. Atwater. Rev. A. F. Bailey was chosen temporary Chairman. The Society was organized for the current year, by the choice of Rev. H. D. Kitchell, D. D., of Middlebury College as President.

The report of the Agent of the Society, Rev. L. H. Stone, fell upon the Convention like a thunderbolt. No one was prepared for such a state of things as his report presented. Think of over 40,000 in the open ranks of intemperance in the moral, and in many respects model State of Vermont. And yet, he says this enormous amount is below the actual number. The audience was shocked and alarmed at the formidable growth of the active and insidious foe. Still, there is one point of encouragement, and that is, that we are in advance of the state of things as they existed here thirty years ago. But if we do not bestir ourselves soon, and effectively at that, how long will this be true at the rate and the way things are moving?

The Canada Christian Advocate approves heartily of Methodist Canadian Union, and hopes the Methodist Episcopal Church in Canada, and the new connection will begin the work. The Christian Guardian must forbid the banns.

Every Saturday is very taking in its new dress. "Beauty when unadorned is adorned the most."

Burnett's Cocaine is the best Hair-dressing.

Burnett's Cooking Extracts are the best.
Jan. 26, 201. eow

Business Notices.

DR. STRONG'S REMEDIAL INSTITUTE, Saratoga Springs, N. Y., is unsurpassed in the treatment of Lung, Female Chronic Diseases, Rheumatism, Eczema, Scrofula, Ringworms, Ulcers, Salt Rheum, Piles, etc., etc. These can all be removed, the blood purified, and the system toned up to a healthy condition by a free use of "POLAND'S HYPODERMIC DOSE," which acts directly upon all impurity. It is both a tonic and laxative, and is prepared from vegetable materials, in which great care is taken to use only the best.

THE MANY DISEASES arising from a diseased state of the blood, cannot be enumerated in a short advertisement. Among them, however, are Humors, Boils, Scrofula, Ringworms, Ulcers, Salt Rheum, Piles, etc., etc. These can all be removed, the blood purified, and the system toned up to a healthy condition by a free use of "POLAND'S HYPODERMIC DOSE," which acts directly upon all impurity. It is both a tonic and laxative, and is prepared from vegetable materials, in which great care is taken to use only the best.

Best and Oldest Family Medicine.—Sanford's Liver Regulator.—A purely Vegetable Cathartic and Tonic for Dyspepsia, Constipation, Debility, Sick-headache, Bilious Attacks, and all derangements of Liver, Stomach, and Bowels. Ask your Druggist for it. Beware of Imitations. 31 eow

To protect the understanding of humanity nothing there is like Leather fastened together by CABLE SCREW WIRE. Boots and Shoes made in this way never rip, leak, or come apart.

All genuine goods are stamped.

If YOU ARE TROUBLED with a Cough, Weakness of the Lungs, Sore Throat, Pain in the Side, or Kidney Complaints, *Wade's Pine Compound* will help you, and, as a general thing, affect a permanent cure.

The Atlantic Cable is a National benefit so are SILVER TIPPED Shoes for children. Never wear through at the toes. Try them.
For Sale by all Dealers. 81

Williams' Extract Jamaica Ginger is the purest and strongest Extract in market.

"I feel that my comfort depends upon *Whitcomb's Asthma Remedy*."—J. Shaw, Saugus, Mass.

MUNICIPAL BONDS—TEN TO TWELVE PER CENT. INTEREST.—We offer for sale the bonds of Counties, Townships, Cities, and School Districts at prices that will yield interest at the rate of ten to twelve per cent per annum. Send for a descriptive price list.

Other securities taken in exchange at their highest market values.

Persons having bonds for sale are requested to communicate with us.

W. N. COLER & CO.,

Dealers and Brokers in Municipal Bonds,

No. 11 Wall St., New York.

Nov. 15, 1913

Commercial.

WHOLESALE PRICES.

January 20, 1872.

BOSTON MARKET.

GOLD.—100 @ 130 1/2.
FLOUR.—Superfine, \$6.00 @ 6.25; extra, \$6.75 @ \$7.75; Michigan, \$7.25 @ 8.50; St. Louis, \$7.50 @ \$11.00; Southern Flour, \$7.00 @ 10.50.
COEN.—Western Yellow, 90 @ 81 cents; Western Mixed, 77 @ 75c. bushel.
RYE.—90c. per bushel.
OATS.—55 @ 62c. bushel.
SHORTS.—\$30.00 @ 31.00 per ton.
PINE FEED.—\$32.00 @ 33.00 per ton.
SEED.—Timothy, Herd's Grass, \$3.75 @ \$4.50; Red Top, \$4.25 @ 6.50 per sack; R. I. Bent, \$3.00 @ 3.50 per bushel; Clover, 13 1/2 @ 14c. per lb.
APPLES.—\$3.50 @ 6.50 per bbl.
PORK.—\$16.50 @ 00; Lard, 9 1/2 @ 10c.; Hams 10 1/2c.
BUTTER.—25 @ 30c.
CHEESE.—Factory, 14 @ 15c.; Dairy, 10 1/2 @ 13c.
EGGS.—40 @ 45 cents per doz.
DRIED APPLES.—3 @ 10c. per lb.
HAY.—\$32.00 @ 37.00 per ton, as to quality.
POTATOES.—\$2.25 @ 2.75 per bbl.
SWEET POTATOES.—\$3.00 @ 4.00 per bbl.
BEANS.—Extra Pea, \$3.00 @ 3.25; medium, \$2.50 @ 2.75 bush; common, \$1.50 @ 2.00.
LEMONS.—\$4.00 @ 4.50 per box.
HAWAIIAN ORANGES.—\$7.00 @ 9.00 per box.
ONIONS.—\$2.50 @ 0.00 per barrel.
CABBAGE.—\$10.00 @ 15.00 per hundred.
MARBOW SQUASHES.—\$0.00 @ 3.25 per cwt.; Hubbard, \$0.00 @ 5.50 per cwt.
CABBOTS.—\$1.50 @ 2.00 per bbl.
TURNIPS.—\$1.75 @ 2.00 bbl.
CHAMBERLAIN.—\$10.00 @ 13.00 per bbl.
POULTRY.—15 @ 20 cents @ lb.

REMARKS.—The market for Flour is firmer, and prices a shade higher than a week ago. For a prime quality of Apples, prices are from \$1 @ 1.50 per lb. higher. Eggs are scarce, but will probably be more plenty by the last of this week. The call is limited, at present prices. Hay market firm. A slight advance on nearly all kinds of vegetables.

The Markets.

BRIGHTON CATTLE MARKET.

Weekly receipt of Cattle, Sheep, and Swine.

Cattle, 1,296; Sheep and Lambs, 10,075; Swine, 9,100; number of Western Cattle, 1,430; Eastern Cattle, 1,700; Working Oxen, Cows and Northern Cattle, 175. Cattle left over from last week, —.
Prices of Beef Cattle 100 pounds live weight—Extra, \$7.00 @ 7.50; first quality, \$6.25 @ 7.25; second quality, \$5.50 @ 6.00; third quality, 4.75 @ 5.25; poorest grades of coarse Oxen, Bulls, etc., \$3.75 @ 4.50 per hundred. Nearly all the Beef Cattle are sold by the pound live weight.

Brighton Hides—9 @ c. per lb.
Brighton Tallow—5 @ 6 1/2 c. per lb.
Country Skins—c. @ c.—each.
Hides—8 1/2 @ c. per lb. for country.
Tallow—5 @ 6 1/2 c. per lb. for country.
Lamb Skins—\$2.00 @ 3.00 each.
Sheep Skins—\$2.00 @ 3.00 each.
Calves Skins—15 @ 18c. per lb.
Sheared Sheep Skins—\$0.00 each.
Wool Sheep Skins, \$0.00 @ 0.00 each.

Store Cattle. Yearlings, \$7.00 @ 13.00; 2 year olds \$12.00 @ 28.00; 3 year olds, \$25.00 @ 45.00, or much according to their value for Beef. Most of the small Cattle that are in a fair condition are sold for Beef.
Working Oxen. Extra pairs, \$20 @ 240; ordinary, \$140 @ 180. Ranch Steers, \$25 @ 100 per pair. Coarse pairs of Cattle at \$25 @ 100 per pair. Most of the Working Oxen come from Maine at this season of the year. A few pairs each week are all the Market requires.

Milch Cows. Extra, \$35 @ 50; ordinary, \$25 @ 50. Store Cows, \$15 @ 35 per head. Prices of Milch Cows depend much upon the fancy of the purchaser. Most of the Cows offered in Market for sale are of an ordinary grade, there being but a few Extra or Fancy Breeds in Market. Prices ranging from \$10 to \$20 per head.

Sheep and Lambs. Nearly all the Western Sheep are owned by butchers, who have agents at the West buying and shipping to them every week. We quote Extra and select lots, at \$4.00 @ 5.50; ordinary, 3.75 per head, or from 4 to 8 1/2 cents @ lb.

Swine. Store Pigs—wholesale, 0 @ 0 cts. @ lb.; retail, 0 @ 9 cents @ lb. Columbia County Spring Pigs—wholesale, 0 @ cts @ lb.; retail, 0 @ cts @ lb. Fat Hogs—\$100 @ Market. Prices 3 @ 5 1/2 cents @ lb. No Store Pigs in Market.

REMARKS.—The trade this week has been lively, and prices advanced from one quarter to one half a cent @ lb. over last quotations. Several large lots were taken at a commission. Cattle cost higher at Albany, and the quality of the Western Bees was not so good upon an average as those of last week. There were some very good Bees among those from Maine, but the larger portion from that section were Working Oxen and Stores.

POST-OFFICE ADDRESSES.

Rev. J. Lacey, Provincetown, Mass.

Rev. W. H. H. Pillsbury, Burlington, Iowa.

Rev. J. C. Perry, No. 130 Congress St., Portland.

Rev. C. Tabor, Swanton Falls, Vt.

Money Letters Received to Jan. 19.

N Andrews, F C Ayer, J Q Adams, W Applebee, W

M Ayres, S Allen, S A Adams, E Adams, W H Ad-

ams, H P Adams, S C Ames, J Allen, E T Adams, S Allen, C P Allen.
C W Boncher, L S Brewster, L W Blood, F H Bourne, E Burdham, L A Burtcham, J M Bridge, A D Barker, S D Brown, H S Booth, C Bowker, S B Bailey, J Bunting, J S Burgess, W E Bartlett, S B Brackett, A F Bailey, P A Briggs, W L Brown, S B W Bolton, L A Bowker, Geo Briggs, J W Bean, C H Bray, G N Bryant, C H Buck, L S Boynton, G W Bacon, G S Barnes, M Bailey, J Brown, M Balfour, S H Beale, H S Beale, S E Brown, A D Barker, J T Brownell, A Boothby, C S Baker.

J Collins, O J Cowles, N L Chase, J M Clark, S Curtis, D W Chase, J C Cox, J T Calderwood, L Clapp, C A Corvin, C Cutting, L A Campbell, J Cross, J Cobb, G M Carpenter, J Capen, J Cobb, H B Copp, I Carter, M T Ciley, W Crozier, J Carpenter, J Calder, J W Clements, G E Chapman, H P Cushing, O Cutts, V A Cooper, G W Clark, E C Chapin, L P Causey, C H Dearborn, G Dolloff, E Douglas, C Douglass, T W Douglas, S O Dyer, R H Dorr, J S Day, C O Dunning, L E Dunham, J T Davis, E Edson, G F Eaton, C L Edson, S E Elliott.
P Frost, L P French, J Fletcher, T L Flood, S Fox, S Fairbairn, B. Fisher, J Fairchild, N Fisk, L Fitts, E Fuller, J O Foster, O C Fuller, R F French, S F Fuller, I F. S. French.

A C Godfrey, T N Green, L H Gordon, L E Gordon, D H Gray, A Griffin, D L Gage, L V Gross, N D George, W B Golder, A Graham, J H Hayes, A K Howard, D D Hudson, T M House, R B Hall, J E Hawkins, B H Harrington, D H Hannanbergh, J K Houghton, W M Harris, P H Harrower, H Harlow, S E Hart, H Hittcock, S Harding, B M Hall, J S Hall, T D Hart, W Hackett, W H Hamblin, H C Hutchins, W M Houghton, L Hill, D H Hannanbergh, S Horton, T Hillman.

J Jaques, J T Jones, J M Johnson, J B Jackson, O F Jenkins, A Jordan.
D C Knowles, E K King, D H King, F A Kilburn, C King.

A B Lovewell, J B Lapham, J W Lee, J L Locke, A S Ladd, N G Lippitt, J Leeper, A G Lamb, A B Lewis, E K Lamson, M G Leonard, J Lowe, J L Locke, A S Ladd, L Lincoln.

W W Marsh, K N Meservy, E McChesney, T E N Maynard, M D Mathews, N H Martin, C A Merrill, J Melmon, G Moore, L H Markham, S S McKinstry, W H Meeker, J Maconn, L Miner, F Moffitt, E Martin, I B Morgan, H Meacham, J McMillan, G A Mann, D H Megahy, Z A Mudge, G H Moulton, Q Munson, G W Norris, J C Nason, T J Nelson, P E Norton, F Nichols, R Newhall, N Norris, P C Newell, A F Noble, H Nichols, V Nutting.

E Olin.
A Plummer, T A A Presbury, H F A Patterson, A F Park, E C Parsons, B Pillsbury, P Pelken, J P Pingree, W B Priddy, S H Platt, J W Penny, A Plummer, E S Prince, W C Phillips, M W Prince, P Packard, W M Churchill, M M Plummer, J W Plummer, S R Pearce, D D Powers, J Pike, H F A Patterson.

S E Quimby, J G W. 2, N W Robinson, D Richards, W H Richards, S A Rich, C Richardson, J Randall, L Rice, C Ryder, S Reed, E A Rice, I P Roberts.

A R Sylvester, J D Smith, O W Scott, I Sherman, E A Smith, J Smith, H Stratton, J Scott, H Sheldon, S Sullivan, O T Sinclair, A M Sprague, S S Stockpole, W Silverthorn, J P Snow, E M Smith, B L Stetson, M C Spaulding, W Shaw, S P Snow, J Silver, B L Sayer, J Stevens, O L Shepard, J J Sprague, O Sampson, W Silverthorn, A N Smith, E S Stubb, J S Sears, D W Sawyer, S H Smith, J E Short, W M Stetson.

J Thurston, S Thomas, H C Tilton, A C Trafton, J Tobbetta, M Thompson, E G True, W Turlington, W R Tisdale, J J Thompson.

N Webb, G G Winslow, F Woods, G Whitaker, S F Wetherbee, N W Wilder, A Woodward, W W Wardwell, A T Watson, W W Waters, W Weymouth, D Wells, S E White, J W Willert, W Walker, P Wing, J T Wellman, L J Wetherbee, E L Wilson, S R Whitple, A W Waters, L D Wardwell, J E Walker, N Whitney, W Wilkie, G W Winslow, G H Winchester, M Wight, E M Yaman.

Methodist Book Depository.

Money Letters Received from Jan. 6 to Jan. 13.
W H Adams, S Allen, Moses Adams, W A Atkins, H B Abbott, J B Adams, M G D. Marsh, C W Miller, C B Byrne, J T Benton, H B Blake, G D Boynton, G C Brown, E B Bradford, E G Babcock, H B Burgess, C H Bray, D H Bicknell, J B Barrows.
S Clough, J A Cass, H J Chapman, E Chapman, H E Crocker, J B Crossley, Alfred Colburn, J Collins, John Caldwell, John Cooper.
S Donaldson, V Dixon, C A Dudley, W S Douglass, E Edson, S C Elliott, G F Eaton, N Eaton.
E J Fuller, L P French, John S. Fish, O H Fernald.
E F Gavett, W H Gilbert, D Godfrey, Jr.
T M House, C E Hall, M Howard, G F Houghton, J P Higgins, A Howard, I L Hauser, F S Heath, H B Hibben.
P Jaques, 2, William Johnston.
Mary A. Knell.
M L Lapham, W Livesey, 2, C K Lunt, A S Ladd, J B Lapham.
J N Marsh, 2, A H Morrill, 2, J M Manning, F A Metcalf, J N Marsh, W Murphy, M G D. Marsh, C W Miller, C A Morgan, I A Maine, L Magoun, M D Mathews.
M H Neely, R Newhall.
D B Prentiss, C A Plummer, 2, A Palmer, H Pickard.
E Quimby.
B K Randall, A B Russell, E Robinson, S A Rich, S J Robinson.
W H Spaulter & Co, C C Stratton, R Sanderson, J F Sheffield, J A Yarnall, M W Smith, O L Shepard, J W Smith, J E C Sawyer.
T B Treadwell.
J F Walker, E W Woodbury, S F Wetherbee.
C F York, A Yarnall.

J. F. MAGEE, Agent, 28 Bromfield St., Boston.

Church Register.

CLAREMONT DISTRICT MINISTERIAL ASSOCIATION, Hinsdale, N. H., Feb. 19-21, 1872.
SERMONS: Monday Evening, J. H. Hillman; Alternate, C. E. Rogers. Tuesday P. M., John Smith. Alternate, Silas Quimby. Tuesday Evening, S. O. Dyer; Alternate, C. L. McCurdy. Wednesday Evening, H. L. Kelley; Alternate, L. Draper.
ESSAYS: "Methodism," James Pike; "Is Assassination ever Justifiable?" C. E. Hall; "Darwinism versus The Origin of Man," H. L. Kelley; "Duty of Temperance Men in the Present Crisis," W. Adams; "Infant Salvation," G. A. Tyrrell; "Intermediate State of the Dead," N. Fisk.
EXERCISES: 1 John iii. 9, J. Fawcett; 1 Tim. vi. 16, E. E. Wilkins; 1 Tim. v. 24, S. K. Howard; Eph. v. 24, A. L. Kendall; Matt. xii. 32, I. T. Starr.
SKETCHES: Deut. xix. 21, H. Dorr; Rom. vii. 7, L. Draper; Heb. xii. 14, D. Melodoe; Hagai. i. 5, W. H. Stuart; Deut. vi. 7, D. H. Megahy; Matt. vi. 3, L. W. Prescott; Matt. vii. 29, C. D. Stafford; Matt. x. 18, B. J. P. Spaulding.
Brethren having no assignment will please be prepared upon subject of their own selection. Let there be a general attendance at our last Association for the present Conference year.
J. F. MAGEE, Agent, 28 Bromfield St., Boston.

The proceedings of the Maine Methodist Convention have been sent to me at Camden. Subscribers and others will receive them when the money is forwarded. No other plan is practicable, as I have not the subscriptions. Single copies, 25 cents.
E. A. HELMERHOLSEN.

TO THE MEMBERS OF THE NEW ENGLAND CONFERENCE.—The New England Conference Historical Society is anxious to obtain the Records of the "New England Conference Anti-Slavery Society." It is supposed that some member has the book, or knows where it can be found. The Society met for the last time in Cambridge, at the Conference of 1860. Can any one tell who was the Secretary of the Society for 1860-61-62? Any information on the subject will be thankfully received.
J. F. MAGEE, Agent, 28 Bromfield St., Boston.
Newton Upper Falls, Mass.

FAIR IN AID OF THE BOSTON NORTH END MISSION.—About one year ago the Boston North End Mission bought the building numbered 201 North Street, and since then has remodeled it, fitting it, as far as possible, for the work of the Mission. This work, wholly unsectarian, consists of the Sunday-school, the two Industrial Schools, the Temporary Home, the Restaurant, including FREE MEALS FOR THE NEEDY, the Reading-room, open every day free to all, preaching, prayer, and temperance meetings in the chapel, distribution of Bibles, Testaments, and papers, clothing the neglected women and children of the neighborhood, finding work for the unemployed, and general missionary labor in the street, lanes, and alleys, as well as on the wharves in the vicinity. The necessary expenses have been heretofore by a few individuals, but the income derived from private benevolence is intermittent, and will not be sufficient to carry out the original plan; neither will the Mission be able to perform the duties that are absolutely thrust upon it. It is requisite to raise a permanent fund to help pay expenses, and also to procure some quiet retreat in the country, where, free from temptation, the outcasts of society may be taught a variety of womanly employments, such as sewing and needle-work of all kinds, including the use of the several machines, laundries, and raising flowers, and retailing the same for the city market. Such a home can be made in a short time self-supporting, if not remunerative; but some capital is needed to start it, in order to raise it, the ladies of this city and throughout New England, propose to hold a Fair in the Music Hall, commencing February 3, 1872, and continuing for about ten days. The object sought is certainly deserving the sympathy of all Christian men and women; and the Managers confidently appeal to the benevolent everywhere—to Churches, families, and individuals—for aid in their enterprise, and indulge the hope that they will meet with a warm and liberal response in money and goods. Money contributions should be sent to the Treasurer, Ezra Farnsworth, esq., 41 Winthrop Square, who will duly acknowledge the same through the public press; contributions of goods to Isaac B. Mills, esq., 100 State Street.
During the Fair, a table will be set apart to receive donations for the cause of education. Address "Donation Table," Music Hall, Boston.

The following names have been agreed upon for Chairmen of the Standing Committees of the Maine Conference (ordered by the Conference to be published in advance of the next session), namely:—
Stewards—S. F. Wetherbee.
Education—S. Allen.
Tracts—J. McMillan.
Temperance—D. B. Randall.
Sanctity of the Sabbath—H. B. Mitchell.
Post-office—J. Mitchell.
Tobacco (use of)—W. S. Jones.
Church Extension—W. B. Lapham.
Bible Cause—W. H. Foster.
Amusements—H. B. Abbott.
Family Worship—L. Luce.
Statistical Secretary—R. Sanderson.
Financial Secretary—A. W. Pottle.
Per order, J. COLBY.

MONTHLY HOLINESS CONFERENCE.—A Meeting for the promotion of Holiness will be held in the Chestnut Street Methodist Episcopal Church, Portland, on the afternoon and evening of Feb. 12. It is intended to hold such a meeting in Portland on the second Monday of each month, under the supervision of the State Association. The different Railroads will afford the most convenient arrangements for transit from all sections of the State, particulars of which will be found hereafter.
Persons from the remotest portions of the State can reach Portland in season for the first meeting, Monday P. M., at 8 o'clock, and return, if they choose, the next morning.
The meetings are designed for Christians of every name who bow at the name of Jesus. By these monthly gatherings we hope "to spread Scriptural holiness over these lands," and to make special preparation for our great festival, the National Camp-meeting at Richmond, July 21, 1872.
Pastors are respectfully requested to read this note in their congregations, and are earnestly invited to attend the meetings, especially the first of the series, on Monday, Feb. 12, 1872.
Rev. Geo. Pratt, President; Rev. C. Munger, Vice President; Rev. J. B. Lapham, Secretary of State Association.

J. G. TUCKER, Committee of
GEORGE TAYLOR, of
J. W. MUNGER, Arrangements.

PORTLAND DISTRICT MINISTERIAL ASSOCIATION will meet with the Methodist Episcopal Church, Biddeford, Feb. 19, 20, 21.
Preaching, Monday Evening, at 7½ o'clock, in charge of A. Sanderson.
Tuesday, Prayer-meeting, at 8½ A. M.
ESSAYS: "The Proposed Modification of the Episcopacy of the Methodist Episcopal Church," C. M. Mason, H. B. Mitchell, J. Sanderson; "Were the Apostles Converted before Pentecost?" D. H. Hannanbergh, J. C. Perry, E. H. McKenny; "Bible Prophecy," J. H. Tracy, E. H. Pease, A. H. Wilman; "The Practice of Faith: What is it, and What are its Limitations?" A. A. Cleveland, S. J. Robinson, J. A. Steele; "Does the Bible Teach the Doctrine of the Annihilation of the Wicked?" J. B. Lapham, A. Hutton, C. W. Blackman; "Is the Adamic Law the Rule for Christian Life?" I. Lord, C. L. Baxter; "Does the Bible Teach the Doctrine of a Probationary State after Death?" A. C. Trafton, B. Freeman, J. M. Howe.
REVIEWS: Shinnell's "Second Coming of Christ," J. Collins; Burgess, "The Antiquity and Unity of the Human Race," L. Luce, S. B. Sawyer; Weiss's "American Religion," S. F. Wainwright; "The Descent of Man," J. Hawkes; Milner's "Genesis of the Species," W. H. H. Pillsbury.
EXERCISES: Mark xiii. 32, A. W. Pottle, H. Chase; 1 Cor. iii. 11, E. J. J. Schell, G. W. Barber; Isaiah ix. 6, S. F. Strout, J. Budden; Isaiah iv. 13, M. Wight, C. Andrews.
Preaching on Tuesday Evening, at 7½ o'clock, by C. Munger; Alternate, A. W. Pottle.
J. LUCE, Committee of
J. COLLINS, of
W. H. H. PILLSBURY, Arrangements.

THE DOVER DISTRICT MINISTERIAL ASSOCIATION will meet in the Methodist Church, in Greenland, on the 14th and 15th of February.
ESSAYS: 1. "Is Woman Suffrage Supported by the Bible?" C. M. Dinmore, N. M. Bailey, F. D. Chandler; 2. "A System of Transfers as a Want of Methodism," D. J. Smith, J. Higgins, I. J. Tibbets; 3. "The Practice of Faith: What is it, and What are its Limitations?" A. A. Cleveland, S. J. Robinson, J. A. Steele; 4. "The Bible View of the Millennium," E. F. Fitcher, Tilton, Wm. Hewes; 5. "The Abolishment of the Disciplinary Association for Prom. Members Six Months' Probation," S. E. Quimby, D. W. Downis, N. L. Chase; 6. "The Importance of the Lynn District as an Increase of Territory to the New Hampshire Conference," O. H. Jasper, J. Thurston; 7. "The Duty of a Preacher to His Successor," A. R. Lunt, H. B. Copp, S. Green; 8. "Are the Peculiarities of Early Methodism Adapted to the Spread of the Gospel at this Day?" O. W. Scott, L. F. Cushman, R. Dearborn; 9. "The Nature of the Sin of Blasphemy against the Holy Ghost," C. U. Dunning, H. Montgomery, A. Folsom.

LECTURES OF SERMONS: G. J. Jenkins, I. Hayes, J. W. Sanborn, J. Adams.
Preaching on Wednesday Evening, by Rev. J. Norris; Alternate, S. J. Holman.
The preachers' wives are cordially invited to attend the meeting, and as many as shall find it convenient to do so, will please notify Rev. F. D. Chandler, Greenland, N. H., of your purpose early day.
THORODORE L. FLOOD, Committee.
A. R. LUNT, of
A. A. CLEVELAND, of

The new house of worship at Mooseport, Conn., will be dedicated Wednesday, Jan. 24, at 10 o'clock A. M. Sermon by Rev. Ira G. Bidwell, of Cambridge, Mass. Love-feast in the evening, at 6½ o'clock. Preaching at quarterly intervals by Rev. Mr. Reed, of Westfield, Mass. All former pastors are invited to be present.
LEWIS E. DUNHAM.

THE NORWICH DISTRICT MINISTERIAL ASSOCIATION, which was to have been held at Uxbridge, Conn., will, on account of the delay in dedicating their new church edifice, be held at the Central Church, Norwich, Feb. 2-7. Will those brethren who do not intend to be present, do the undersigned a favor, and notify him of the fact?
WILLIAM T. WORTH.

RECEIPTS FOR CHICAGO.
NEW ENGLAND CONFERENCE.
Holyoke, \$59 00
Mendon, 2 00
Gloucester, Elm Street (additional), 14 00
Meridian Street, Boston, 136 88
Reading, 20 18
Ipswich (additional), 14 20

VERMONT CONFERENCE.
Chelsea, 15 00
MAINE CONFERENCE.
West Newfield and Shapleigh, 10 00
South Standish, 2 00
Conway, 8 00
Portland, 220 00

EAST MAINE CONFERENCE.
Wiscasset, 8 00
Round Pond, 18 75
Orrington, 3 00
Mattamuskeag, 2 00

All persons having collections for this object are requested to forward them as soon as possible.
JAMES P. MAGEE, 28 Bromfield St., Boston.

QUARTERLY MEETINGS.
GARDINER DISTRICT—THIRD QUARTER (Remainder).
February—Oxford, 17, 18, A. M.: Mc Falls, 18, P. M. (Conf., 20, P. M.); South Harrison, 24, 25; Minot Cor., 24, 25 (Conf., 27, P. M.).
March—Andover, 2, 3; N. Yarmouth, 9, 10; Lisbon, 9, 10 (Conf., 13, P. M.); Brunswick, 16, 17; Bath, 19, eve.; Bowdoinham, 21, P. M.; Richmond, 22, eve.; Gardiner, 23, 24; Lewiston, 29, 30.
April—Monmouth Center, April 6, 7.
The Saturday and Sabbath services at Minot Corner will be attended by Rev. C. J. Clark, and at Lisbon by Rev. George C. Crawford, GEO. WEBBER.
NOTE.—Dear brethren of Gardiner District, you will bear in mind that little time remains to complete your benevolent collections; I trust you will attend to this with energy, and without delay, not forgetting the collection for expenses of General Conference, remembering that the contributions for this object should be increased by about ONE THIRD, in consequence of the increased demand arising from Lay Delegation.
GEO. WEBBER.

NEW ENGLAND EDUCATION SOCIETY.—A Special Meeting of the Board of Managers of the New England Education Society will be held on Monday, Jan. 28, 1872, at 2 P. M., in the Committee Room of the Western Association Building, Bromfield Street, Boston. Life Directors of the Society are entitled to act and vote with the Managers.
A full attendance is requested, as the important matter of Finance is to be considered, with other business.
E. OTHMAN, Secretary.

Providence permitting, the Methodist Meeting-house in Cutler, Me., will be dedicated to the worship of Almighty God, Jan. 31, Services to commence at half past 10 o'clock A. M. Sermon by Rev. C. B. Dunn, Presiding Elder of the Bucksport District.
Religious services to continue through the week. Will the ministers round come over and help us? We want a mighty reformation to follow the new year service. The many persons that have aided in this enterprise will please accept our thanks, and lend us the aid of their prayers.
E. DAVIES, Pastor.
Whiting, Jan. 10, 1872.

MISSIONARY APPOINTMENT—DOVER DISTRICT, N. H. CONFERENCE.

Dover,	\$200
Great Falls, High Street,	150
" Main Street,	50
Rochester,	250
Union and Milton Mills,	100
Newmarket,	110
South Newmarket,	90
Exeter,	100
Greenland,	60
Portsmouth,	160
Hampton,	50
Seabrook,	100
East Salisbury,	100
Amesbury,	30
Haverhill, First Church,	200
" Green Church,	30
Methuen,	250
Lawrence, Haverhill Street,	250
" Garden Street,	50
Salem,	50
" Pleasant Street,	40
North Salem,	40
Derry,	30
Londonberry,	30
Kingston,	30
Hamstead,	10
Fremont and Danville,	30
Eppling,	30
Raymond,	30
Candia,	15
Chester,	15
Andover,	20
Sandown,	20

Dover, Dec. 27, 1871. O. H. JASPER.

THE MINISTERIAL ASSOCIATION OF GARDINER DISTRICT will hold its next meeting at Lewiston (Park Street), Feb. 28, 29, commencing at 10 o'clock A. M. The first session will be devoted to a social religious service, and there will be preaching in the evenings of both days.
SUBJECTS FOR DISCUSSION.
1. Is there a greater liability of damage to the cause of Christianity in the ministrations of the pulpit, in bestowing too much or too little attention to the objections and arguments of the infidel press?
2. Is the preaching of the day sufficiently doctrinal?
3. To what cause or causes may the fact be attributed that revivals of religion are less frequent and less extensive recently, than in former years?
4. In deciding on his field of labor, so far as he may do so, should the preacher have any special regard to the region of his birth and conversion to God?
5. Do any symptoms appear, and is there danger that the greater prominence given in the pulpit to the doctrine of Christian Perfection is encouraging, or likely to engender prejudice on the one part against the doctrine, or on the other, to beget uncharitableness toward those who do not fully endorse the doctrine, or do not make open profession of it?
6. Is it advisable that camp-meetings in general be conducted more in reference to the sanctification of the Christian, or the conversion of sinners?
The above is suggested as topics, subject entirely, however, to the discretion of the Association.
Dear brethren, let there be a full attendance.
Jan. 11, 1872. GEO. WEBBER.

A CARD.—Your thoughtful and generous offer to send twenty-five copies of the HERALD to as many families of my scattered and suffering flock, is received with gratitude. God bless you, and reward you a thousand fold. Many will not be able to get to church this winter, and his cheerful presence will gladden many sad hearts and desolate homes.
M. M. PARKHURST,
Pastor of Grace M. E. Church, Chicago.

ALBERT ELLIS,
Insurance Agent,
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